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HOME (L.S. & V.)

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8/7/76

THE KULU DIALECT

OF

HINDI:

SOME NOTES ON ITS GRAMMATICAL STRUCTURE, WITH SPECIMENS OF
THE SONGS AND SAYINGS CURRENT AMONGST THE PEOPLE,

11.33
Kulu Hindi
B.S.

AND A GLOSSARY

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Lahore:

THE "CIVIL AND MILITARY GAZETTE"
Contractors to the Punjab Government.

SS,

1896.

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INTRODUCTION.

THE dialect dealt with in the following pages is the form of Hindi spoken by the mountaineers inhabiting a tract of country which may be roughly described as the upper Biás basin, that is, the valley of that river from its source on the Rotang Pass down to the point where, after passing through the Kulu Subdivision of the Kángra District and the Native State of Mandi, it leaves Mandi and re-enters the Kángra District. Throughout this tract the river flows through superb mountain scenery, and its basin includes in addition to the main valley the glens traversed by its numerous affluents and their feeders. From the character of the country it is to be expected that the dialect should vary to some extent in the various glens, and such is the case ; but these variations are not so great as to constitute distinct dialects. In one singularly isolated glen, it is true, that of Malána, a perfectly distinct language has been conserved, specimens of which are given in the Appendix (a note on the linguistic curiosities of the Kulu Subdivision). Elsewhere, however, though certain uncommon words are more used in one part of the tract than in another, and though the pronunciation is slightly different in different places (being generally broader in the more remote valleys), the great mass of the words in use and the peculiarities of grammar distinguishing the dialect from ordinary Hindi on the one hand, and from the remaining dialects of the Kángra District on the other, are the same.

With somewhat greater variations the dialect is spoken in a strip of territory beyond the limits of the valley of the Biás. The course of that river is for the first forty miles from north to south ; it then turns abruptly westwards flowing parallel to the Satlaj from which, at that point, it is less than thirty miles distant. The tract between the two rivers comprising the high ridge of the watershed and an infinity of mountain glens is locally called Saráj or "The Highlands," the eastern portion of which lies in the Kulu

Subdivision, while the western is divided between the Native States of Mandi and Suket. The northern half of this tract is included in the portion of the Biás Valley indicated above as that within which the dialect dealt with in these pages is spoken. In the southern half of Saráj, that is in the portion which lies in the Satlaj Valley, the dialect changes its character considerably and becomes more akin to that spoken in the Simla District and the petty Native States on the south bank of the Satlaj. The changes, though greater than the other local variations alluded to above, are not however such as to require to be dealt with in a separate sketch ; they have been indicated, like other local peculiarities, in the following grammatical notes which deal with the dialect as a whole ; and in the collection of couplets and sayings as in the glossary of words those have been distinguished which are peculiar to the Satlaj Valley. It may be taken that the dialect known in different localities as “Kulu-kí Bolí,” “Mandi-kí Bolí,” and “Saráj-kí Bolí” is in all essentials one and the same.

The dialect possesses little, if anything, in the way of literature. The great majority of the hillmen who talk it are entirely uneducated, though most of the well-to-do peasants are able to write the corrupt form of the Nágari alphabet, known as *Tánkari* or *Thákuri*, which is in use throughout the hills between Chamba and Simla. I say “to write” advisedly, for it is not an easy thing as a rule for one man to read another man’s *Tánkari* or even sometimes for him to read his own. The alphabet known by the above name varies considerably in character from east to west, and even within the limits of the tract in which the Kulu dialect is spoken there are some variations. These are noted in the copy of the alphabet given at the commencement of the grammatical notes.

The notes on the grammatical structure of the dialect are succeeded by a collection of specimen songs and verses and by a glossary. The materials for these were obtained during the re-settlement of the land revenue of Kulu effected in 1888-92. The

verses and words were almost invariably written down in Tánkari by a peasant able to write the character, and they are here reproduced in Roman type. One result of this method of record is to show that certain sounds which are difficult to the European tongue and ear to distinguish are also so to some extent to the native ear, or else vary considerably from place to place. Such are the aspirated letters and the semi-vowels, *e.g.*, *jhurí* is sometimes spelt *jurí* : *gáhu* is one form of the word *ghás*, "grass" : *sukhá* is sometimes written *suká* : and *l*, *r*, and *ḍ* are frequently interchanged.

Four specimen songs are given. These are sung at the fairs, of which every hamlet has, at least one, in the year in honour of its god. At such a fair the idol supported on a palanquin and decked with flowers is carried out of the temple and placed in the centre of the village green. The temple musicians take their stand by the idol and bray forth uncouth music from trumpets, drums and kettledrums, while the male villagers join hands, form a ring round the idol and musicians, and shout songs, dancing all the while to the accompaniment of the band. The favourite songs on these occasions are the love songs of Rilu and Musainí. The women, as a rule, take no part in these noisy revels, except to stimulate the dancers by their presence as spectators, seated in bright groups on steps built on the hillside above the green. The women, on the other hand, have their own merry-makings, as described in the notes to the song of Runjkí, when the musicians are dispensed with, and it is the men who are present as spectators only : "Dore" and "Runjkí" are specimens of the favourite songs at such gatherings.

It is not of course only on festivals of the above sort that songs are sung. I have heard "Musainí" sung by a party of accused persons summoned in connection with a forest fire case, men, women and boys, as they climbed the hillside on their way to attend Court. Women hoeing or weeding in the fields or out rice planting lighten their labour, when several are working together, by accompanying it with a song.

But the shepherd or the herd-girl out alone with sheep or cattle in the forest or on a dreary mountain side finds solace in the composition and singing of the couplets, of which examples are given in the second part of the collection. They are sung at the top of the voice with a rude sort of melody, and the effect produced by a vocalist calling from one side of a deep glen and answered by a voice on the other side is striking and pretty.

It is quite in accord with the nature of the mountaineers who inhabit these hills that a full half of the couplets in this collection relate to the tender sentiment. "Both men and women are very susceptible of the passion of love," according to the Kángra Settlement Report, "and do wild things under its influence."

The couplets relating to every-day life give some insight into their feelings. The casual visitor to Kulu is apt to condemn them as indolent, and some justification of the charge might be based on the couplet which asks what is the good of working, after all, when the harvests are so dependent on the capriciousness of the weather. But the people have no objection to work if there is something to work for in the way of wages.* They are born to the hateful toil of carrying burdens up the steep hillsides, and this is wittily assigned to their probable misconduct in a previous state of existence.† In one couplet (No. 75) the proverbial bad feeling between co-wives of the same husband is referred to. A little quiet growling against unpopular Government measures is to be found in certain verses. Some couplets contain chaff and counter-chaff of village against village generally based on puns on the names. A more sober vein of thought runs through the last ten or twelve of the collection; these are peculiar to the portion of Saráj lying in the Satlaj Valley, the inhabitants of which take life more seriously than their neighbours on the banks of the Biás.

A. H. DIACK.

* Couplets, II, 65, 70.

† „ „ 66.

GRAMMATICAL NOTES.

THE peculiarities which distinguish the dialect from high Hindi will now be considered. The list does not by any means profess to be exhaustive, but it may serve as a basis to assist future students of the tongue. It is based partly on the collection of songs and verses, following but chiefly on notes made by an officer during his *travels* in the Kulu Subdivision, and during the trial of cases in his Court, opportunities which, though most valuable, did not, owing to the routine of official work, allow of exhaustive linguistic research. The work would have been less imperfect had it been, as was originally intended, edited by the late Mr. Edward O'Brien and published along with his proposed treatise on the Kángra dialects at which he was at work at the time of his lamented death. The collection of the notes and couplets was commenced at his suggestion, and it was due to his kind encouragement that it was persevered in.

Tánkari alphabet as written in Kulu—

VOWELS (*initial.*)

- Á. Upper Biás Valley *Ṭ*; also *Ṭ*.
 Lower Biás Valley and Saráj *Ṭ*.
 E. U. B. V. *Ṭ*.
 L. B. V. and S. *Ṭ*.

I. *Ṭ*.

I. *Ṭ*.

O. *Ṭ*.

U. *Ṭ*.

CONSONANTS.

Gutturals.

K. *Ṭ*.

Kh. U. B. V. *Ṭ*.

L. B. V. and S. *Ṭ*.

G. U. B. V. *Ṭ*.

L. B. V. and S. *Ṭ*.

Gh. *Ṭ*.

N. *Ṭ*.

Palatals.

Ch. { U. B. V. *Ṭ*.
 L. B. V. and S. *Ṭ*.

Chh. *Ṭ*.

J. { U. B. V. *Ṭ*; also *Ṭ*.
 L. B. V. and S. *Ṭ*.

Jh. { U. B. V. *Ṭ*.
 L. B. V. and S. *Ṭ*.

N. *Ṭ*.

Cerebrals.

<i>T.</i>	U. B. V. <i>च</i> .
<i>Th.</i>	U. B. V. <i>छ</i> , L. B. V. and S. <i>ठ</i> .
<i>D.</i>	U. B. V. <i>ड</i> . L. B. V. and S. <i>ड</i> .
<i>Dh.</i>	U. B. V. <i>झ</i> . L. B. V. and S. <i>झ</i> .
<i>N.</i>	U. B. V. <i>ण</i> . L. B. V. and S. <i>ण</i> .

Labials.

<i>P.</i>	U. B. V. <i>प</i> . L. B. V. and S. <i>प</i> .
<i>Ph.</i>	U. B. V. <i>फ</i> . L. B. V. and S. <i>फ</i> .
<i>B.</i>	U. B. V. <i>ब</i> . L. B. V. and S. <i>ब</i> .
<i>Bh.</i>	U. B. V. <i>भ</i> . L. B. V. and S. <i>भ</i> .
<i>M.</i>	U. B. V. <i>म</i> . L. B. V. and S. <i>म</i> .

Sibilant.

<i>S. and Sh.</i>	U. B. V. <i>ह</i> . L. B. V. and S. <i>ह</i> .
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(Only one letter is used for both sounds and generally the letter is sounded cerebrally, *Sh.*)

Aspirate.

<i>H.</i>	U. B. V. <i>ह</i> . L. B. V. and S. <i>ह</i> .
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Dentals.

<i>T.</i>	U. B. V. <i>त</i> . L. B. V. and S. <i>त</i> .
<i>Th.</i>	U. B. V. <i>थ</i> ; also <i>ह</i> . L. B. V. and S. <i>थ</i> .
<i>D.</i>	<i>द</i> .
<i>Dh.</i>	U. B. V. <i>ध</i> . L. B. V. and S. <i>ध</i> .
<i>N.</i>	U. B. V. <i>न</i> . L. B. V. and S. <i>न</i> .

Semi-vowels.

<i>V.</i>	<i>व</i> .
<i>R.</i>	U. B. V. <i>र</i> . L. B. V. and S. <i>र</i> .
<i>L.</i>	<i>ल</i> .

V is represented not as in *Nágari* by the letter *B* but by the vowel *U*. Thus the sound *VA* or *WA* is spelt *व* i.e., *UA*.

MEDIAL AND FINAL VOWELS.

- Ká.* ङ . (But this sign is very often omitted.)
Ke. ङ .
Ki. ङ . There is no distinction between *i* long and *i* short.
Ko. ङ .
Ku. ङ .

VOWEL CHANGES.

It has been noted above that, generally speaking, in the more isolated valleys the pronunciation is broader than in those less remote from the plains. There is a tendency to lengthen short *A* into long *Ā* and to change *Ā* into *O* or even *U*. Thus *ban* (forest) becomes *bān* or more often *bon*; *kān* (ear) is generally pronounced *kon*; and *soṭná* (to throw) is replaced by *shoṭná* or *shuṭná*.

CONSONANTAL CHANGES.

Final *S* is often interchangeable with final *H*: as in *brás* or *bráh* (indifferently) = 'rhododendron.' Instead of the Hindi *S* the guttural *KH* is sometimes found, as in *barkhá* (rain).

The change of the palatals into sibilants (or *vice versa*) is instanced in the word for "white" which in the Satlaj Valley is *chítá* as in the plains of the Punjab, but in the Biás Valley is *shetá*, the word *chítá* there being used to signify "black." (A similar perplexity occurs in the words *andá* and *dánah*. The former means not an "egg," for which the latter word is used, but an earthen pot or *gharrah*).

An instance of the interchange of a cerebral and a sibilant (or of the survival of a sibilant in place of the cerebral which has displaced it in Hindi) is found in *beshná* used instead of *baiṭhná* (to sit).

A palatal sometimes takes the place of a guttural as in *chhet* * (a field) for the Hindi *khet*.

A tendency to separate the portions of an aspirated letter may be noticed here, as in *gáhu* for *ghás* (grass); the word *ghar* (a house) is generally pronounced *gwahar*.

The inversion of syllables for which all Hindús are notorious is carried to an excess among these mountaineers. An extreme instance of it is found in the word *Kashmír* which is a transformation of the name of the month *Mágsar* or *Magsír*.

* Mr. Dames thinks this is direct from the Sanskrit *kshetra*, often pronounced *chhetra*.

DIALECTIC PECULIARITIES.

The tendency to lengthen short *A* into long *Ā* and to change the latter into *O* or *U* has been noted above under "Vowel Changes." In the case of the inflectible *A* final the substitution for it of *O* or *U* is the rule and not merely a tendency : all past participles, for instance, end in *U*. *U* is the ordinary termination of nouns which in high Hindi terminate in *Ā*, and also of many nouns more or less peculiar to the dialect, it is also frequently added to a noun which in Hindi ends in a consonant, e.g., *suthnu* (trowsers) for *suthan*.

The semi-vowels *R* and *L* and also the cerebral *Ḍ* are practically interchangeable in many words.

DECLENSION OF NOUNS.

When the termination of the nominative singular is a consonant short *A* is added to it to connect the post-positions with it. When the termination is *Ā*, *O*, or *U* these vowels are changed into short *A* before the post-position. Nouns ending in any other vowel are unchanged in the oblique form of the singular.

The nominative plural is formed by adding the termination *-ān* to the nominative singular if the latter ends in a consonant. If it ends in the vowel *-ā* *-ó*, or *-u* the vowel is dropped before the addition of the *-ān* : if in the vowel *-e* or *-i* the vowel is changed into *-iy* before the *-ān*. The oblique form of the plural to which the post-positions are affixed is the same as the nominative plural.

The following are the post-positions used in the formation of the oblique cases :—

Genitive	— <i>RĀ</i> : fem. — <i>RI</i> : plural — <i>RE</i> .
Dative	— <i>VE</i> in the Upper Biás Valley. — <i>LE</i> in Saráj.
Accusative	— <i>Ā</i> .
Ablative	— <i>AN</i> or — <i>ANA</i> (from).
Locative	— <i>Ā</i> (in.) * — <i>ĀGE</i> . (beside).
Agent	— <i>NE</i> .

For purposes of comparison the ablative in *-ana* is used, and the superlative degree is exemplified in the expression "*sabhana shubhlí*" = "the fairest."

* E.g., *shar'd khilá* "fallow in the *khari* harvest (*shar*)."

NUMERALS.

The only peculiarity in the cardinals is the use in Saráj (not in the Upper Biás Valley) of *chan*, or sometimes *chín*, for *tín* (three).

The ordinals are also normal, but for "second" and "third," *dujá*, *tríjá* are preferred, as in Punjabi, to *dusrá*, *tísrá*.

Elksá (one only,) must not be confounded with *eksau* (one hundred), which, as pronounced by a Kulu man, it closely resembles.

The ordinary peasant is rarely able to count above five, and when chainmen were appointed in connection with the land revenue settlement, it was found necessary to instruct them in the numerals. Above five the numbers are expressed as so much short of or more than the nearest multiple of ten or twenty, e.g., *chár kam tín bís* = 56.

PRONOUNS.

The first and second personal pronouns are declined as follows :—

First Personal Pronoun.

	<i>Singular.</i>	<i>Plural.</i>
Nominative	<i>Me or Mu</i>	<i>Ham, Háme, or Asse.</i>
Genitive	<i>Merá</i>	<i>Hamárá, or Mhárá, or Assánrá.</i>
Dative	<i>Mume</i>	<i>Sause or Sume.</i>
Accusative	<i>Mu</i>	<i>Asse.</i>
Ablative	<i>Mu-ana</i>	<i>Hamana.</i>
Locative	<i>Mu-áge.</i>	

Second Personal Pronoun.

	<i>Singular.</i>	<i>Plural.</i>
Nominative	<i>Tu or Thau</i>	<i>Tusse or Tum.</i>
Genitive	<i>Terá</i>	<i>Thamárá or Tussánrá.</i>
Dative	<i>Tuve or Thauve</i>	<i>Tussánve.</i>
Accusative	<i>Tu</i>	<i>Tusse.</i>
Ablative	<i>Thau-ana.</i>	

The relative and interrogative pronouns may be shown together :—

SINGULAR.

	<i>Relative.</i>	<i>Interrogative.</i>
Nominative	<i>Jo</i>	<i>Kaun or Koni.</i>
Genitive	<i>Jis-ará</i>	<i>Kas-ará, Kah-ará or Kiji-rá.</i>
Dative	<i>Jis-ave</i>	<i>Kiji-ve, &c.</i>

In the plural the formatives are *jin-* and *kin-* as in Hindi, with the usual post-positions. When the interrogative pronoun is used as a pronominal adjective preceding a noun, the form used in the oblique cases is *kas-* or *kos-*.

The neuter interrogative pronoun corresponding to the *kyá* of Hindustáni is *kí*, of which the dative (*kí-ve*, *kiji-ve*, or in Saráj *kí-le*) is used like *kahe-ko* as the equivalent for the English "why."

The correlative pronoun (nominative *so*, genitive *tis-ará*, &c.) is the same as in Hindi, except that the post-positions peculiar to the dialect are made use of. But this must not be confounded with the demonstrative pronouns, of which the proximate = "this" appears to be—

Nominative	Singular	<i>So, Se</i> or <i>O</i> .
Genitive	„	<i>So-ará</i> , &c.

and the remote = "that" appears to be—

Nominative	Singular	<i>Te</i> .
Genitive	„	<i>Te-ará</i> or <i>Tis-ará</i> .
Dative	„	<i>Tisa-ve</i> .
Ablative	„	<i>Tisá</i> .
Plural	<i>Tinán</i> , <i>Tinánrá</i> , &c.	

PRONOMINAL ADJECTIVES.

The most important are—

<i>Jetará</i>	'As much' (= <i>Jitná</i>).
<i>Titrá</i>	'So much' (= <i>Titná</i>).
<i>Ketrá</i>	'How much?' (= <i>Kitná</i>).
<i>Jehá</i> , <i>Jerá</i>	'Like which,' 'as' (= <i>Jaisá</i>).

THE VERB.

The terminations of (1) the Infinitive, (2) the Imperfect Participle, and (3) the Perfect Participle are respectively—

(1) *-ná*.

(2) *-dá*.

(3) *-ú*.

The verbs *marná* and *karná*, which form their perfect participles irregularly in Hindi, are more regular in the Kulu dialect and give *marú*, *kerú*. The infinitive of the latter verb is *kerná*. The verb "to give" is *dhíná* not *dená*, and the perfect participle is *dhínu*. *Gáú* is the perfect participle of *jáná*, being identical with the Hindi form except that *ú* is substituted for the termination, *-á*. *Nená* is used for *lená* (to take), with the past participle *neú*.

In conjugation the following peculiarities may be noted.

The future (singular) is formed by adding the termination *-lá* (feminine *-lí*) to the root: e.g., *holá* (it will be); *kerlí* (she will make); *nílí* (will take away). In the first person singular the termination *-esán* is sometimes found. The termination of the first person plural is *-nú*: e.g., *bolnú*, *dekhnú*.

The third persons singular of the present and past tenses of the verb "to be" (*honá*) are respectively—

(1) *athí*: also, less frequently and locally *asti*. Negative forms *neathí*, *neasti*.

(2) *sá* (feminine *sí*). Negative form *nisá*.

The latter is added to the imperfect and the perfect participles to form the imperfect and perfect tenses: e.g., *kerdá sá* = (was doing): *keru sá* = (did): *topu sá* = (searched): *herdá sá* = (was seeing): *heru sá* = (saw).

The formation of compound verbs is somewhat peculiar. While the second portion of the compound is conjugated in the usual way the first consists of the root with a euphonic *-i* added: e.g., *marí-gau* (he is dead) for *margaya*: *marí-naṭhá* is more commonly used in the Kulu dialect. Other examples are *khóli-shetu*, (let loose): *phuki-naṭhá* (has been burnt down): *chutí-naṭhá* (has escaped): *soi-beshná* (to lie down and sleep). Sometimes the order of the portions of the compound is inverted, and in this case the euphonic *-i* is omitted, e.g., *So gau mar* (he is dead).

The verb "to come" is an interesting one—

Infinitive *Ená*.

Imperative *Eje*: sometimes *Ije*.

Future *Ejlá*, *ejlí*.

Imperfect participle *Ejdá*: also *echhdá*.

Perfect participle *Ejá* from which is formed the past tense, *ejí sá* (he has come): *ejí nisá* (he has not come).

The verb *lorṇá* (to require) is used impersonally in the third person singular of the aorist, *lorí*, as equivalent to the Hindi *cháhiye*. 'Kí lorí?' (what do you want)? 'Mume bute lorí' (I want trees). 'Beshná lorí' (you must sit down.) The verb is also employed in the ordinary way, e.g., *asse bute lorde* 'we want trees.'

DERIVATIVES.

The termination *-ál* is added to the name of a village or country to signify an inhabitant of the place, e.g., *Mandiál* (a native of Mandi): *Rupiál* (a native of Rupi): *Sáriál* (a native of the village of Sári).

The termination *-aun* is used to form collective nouns. It occurs most commonly in names of forests of particular kinds of trees, as—

Chalaun (a pine forest) from *chíl* = *Pinus longifolia*.

Kalaun (a deodar forest) from *kelo* (deodar).

Kasaun (an alder grove) from *kois* (alder).

Marhaun (an oak wood) from *morhu* (oak). It is also sometimes found with a verbal root as in *khachaun* from *khuchná*.

ADVERBS.

The following adverbs are made use of in place of the ordinary Hindi forms:—

Ibhi (now) the Punjabi "*hun*" is also used.

Jad (when).

Tad (then). *Tatitri* also occurs.

Aukhe (here); *Aukhan* (hence).

Taukhe (there); *Taukhan* (thence). These are the forms employed in the Upper Biás Valley, but in Saráj they are replaced by *ithe*, *ithan*, *tithe*, *tithan*.

Similarly, the relative and interrogative adverbs of place, "where" and "where"? are in the Upper Valley *jaukhe* and *kaukhe* and in Saráj *jithe* and *kithe*. The correlatives "there where" are in the former locality *tihun* *jihun* and in the latter *teu* *jait*.

Ainde (thus).

Kadi (ever).

Hij (yesterday).

Dothi (to-morrow) or (to-morrow morning). From meaning "early" the words *tarke* and *jíshá* are also used in the latter sense.

Saná ; also *sanj* (in the evening).

Heso (this year).

Kaṭh or *kaṭhe* (together).

Ware, *ore*, or *ure* (on this side) : also as an adverb of time meaning since, e.g., *Sikhánre wáran ore* (since the time of the Sikhs).

Pare (on the opposite side).

Ne or *ni* is the negative word with a verb.

Ujhe (above). *Bunh* (below). These are the words used in the Biás Valley : towards the Satlaj they are replaced by *gísh* (above) and *tol* (below).

Chhekhe (quickly).

Nearly all the above adverbs have dative and ablative forms, e.g., *ujheve* (upwards), *bunhana* (from below).

PREPOSITIONS.

The following prepositions which are in common use are deserving of notice. The noun preceding them is put in the formative and not in the genitive case :—

Áge (before, beside, in front of), e.g., *mu-áge* (beside me) ; *rájá-áge* (before the king).

Sanghe (along with), e.g., *teri auratá sanghe* (with your wife).

Jehá (like). *Musal-jehá* (like a threshing club).

Ghaṭi (without).

Tíkar (until).

Manje (in the middle of), e.g., *chhetá-manje* (in the middle of the field).

Phetá (after), e.g., *tadaná pheta* (after that time).

SONGS AND COUPLETS AND SAYINGS CURRENT IN
THE KULU SUBDIVISION OF THE KANGRA
DISTRICT IN THE PUNJAB.

PART I.—Songs.

I. The Song of Do-re—

*Do-re, Do-re, tu mámu-ri * bhedi charí áí, merí Do-re,
Do-re :*

*Do-re, Do-re, Kálí Kanáur charí áí, merí Do-re, Do-re :
Do-re, Do-re, dudherá* dugaru† leí áí merí Do-re, Do-re :
Do-re, Do-re, jangave‡ suthnu† leí áí merí Do-re, Do-re :
Do-re, Do-re, hathave‡ kangnu leí áí merí Do-re, Do-re.*

TRANSLATION.

Your uncle's sheep you came to herd, Do-re, my own :
To black Kanáur's mountain you came to herd, Do-re,
my own :
A cup of milk you brought, Do-re, my own :
And for your legs gained clothing fine, Do-re, my own :
And for your hand a bangle, Do-re, my own.

II. The Song of Runjke—

*Náchdí lagí, Runjke, náchdí lagí :
Dartí beshe, Runjke, dartí beshe :
Merí beshí dá naye, Runjke, beshí dá naye :
Me to beshdí lagí, Runjke, beshdí lagí :
Tu tu kharí páí uṭhí, Runjke, kharí páí uṭhí :
Mere uṭhí dá naye, Runjke, uṭhí dá naye :
Tuve kangnu denu, Runjke, kangnu denu :
Mu ta bálu lorí, Runjke, bálu lorí.*

The above is a favourite song at the "Chitráli," or the nights of the month of Chetar, when it is customary for the women of Kulu to meet together and dance on the village green. The men merely look on and do not join in the merriment. The women dance to the music of their own voices only, and each song or air has a dance-accompaniment peculiar to itself. To sing "Runjke" two lines are formed, facing each other as choir and anti-choir: each one in the line crosses her arms behind her back and in that position clasps the hands of her neighbours on either side. One line represents the man who is making proposals to his mistress: the other represents the woman. As the one line sings it advances and the other retreats: and the sitting and rising referred to in the song are acted by the singers.

* The Kulu genitive in *ra ri*.

† *U* is frequently substituted in the Kulu dialect for the final *á* of Hindi, notably in the perfect participle of the verb.

It is also sometimes affixed to a noun ending in a consonant, as in the above *suthnu* (= *suthru*), and in *bápu*, "father."

‡ The Kulu dative in *ve*, connected by a short *a* with a noun ending in a consonant.

TRANSLATION.

- "I am going to dance," says Runjke, "I am going to dance":
 "Sit down (with me), Runjke, sit down with me":
 "I have no wish to sit," says Runjke, "I have no wish to sit":
 "But I will sit with you," says Runjke, "I will sit with you":
 "You are getting up already, Runjke, you are getting up already":
 "I have no wish to get up," says Runjke, "I have no wish to get up":
 "I will give you a bangle, Runjke, I will give you a bangle":
 "But I want a nose-ring," says Runjke, "I want a nose-ring":

Me is the nominative and *Mu* the formative singular of the first personal pronoun.

Tuve, more commonly *thauve*, the dative of the second personal pronoun (singular).

The meaning of the last two verses of the song will be clear when it is explained that the *kangnu* or bangle is worn by unmarried girls as well as by married ones, whereas the *bálu* or gold nose-ring is the mark of a married woman.

III.—The Song of Rílu—

Ekne lánú, Ríluyá, durá párlá árá ;
Sháhá shuká, júriye, muhu phirá heriye kálá.
Chítí chadrí ganthi báne tamákhu :
Tutí páritie bará ásará rákhu.
Chíle chalaune shotí kungue dukí :
Terí taín, Ríluá, ghar nísá kajiyá mukí :
Rílué, cháwri kadí na lagdá dhupá,
Chal pardesále, terá merá kajiyá chuká.
Gádá gharáte chhalí pái dhupe :
Jurí, deunu milde jogí barágiye rupe.
Jogí bolu barágiyá, teri mundra harí,
Teu deun deshále, jait kadí na marí.

TRANSLATION.

One brought, Rílu, his love from afar ;
 Her heart-fountain dried, my love, o'er her face fell the
 black tear.
 A knotted white sheet with tobacco tied in it :
 From blighted love much ill results.
 In the pine forest cast away is the cosmetic stick :
 On account of thee, Rílu, at home there is ceaseless
 quarrelling.

Rílu, in the upper balcony the sun is never felt,
Come to another land and thy quarrel and mine is at an
end.

At the mill in the glen the maize is laid in the sun,
Love, let us go together, disguised as *jogí* and *barágí*.
The *jogí* said to the *barágí*, "Thy emerald ear-ring,
"Thither let us go to the land where thou never shalt die."

NOTES.—This song is in the dialect spoken in Outer Saráj, the portion of the Kulu Subdivision bordering on the Satlaj; and is very popular in that tract.

Shuká. So written and pronounced: properly *sukhá* (dry).

Chítí (white) as in Punjabi. In the Biás Valley *shetá* is used for "white" and *chítá* means black.

A'sar (importance).

Chalaune. Ablative of *chalaun*, a collective noun formed from *chíl* (a pine, *pinus longifolia*). Similarly, *kalaun* (a deodar forest) from *kelo* (a deodar tree): *kasaun* (an alder grove), from *kois* (an alder): *marhaun* (an oak grove), from *mohru* (an oak, *quercus excelsa*): and other words.

Shotí. Nominative singular, feminine of the perfect participle from *shotná* or *shetná*, to throw.

Kungue duki. The stick with which the red *tíka* mark is made on a girl's forehead.

Teri-táin (for thy sake).

Nisá (is not); *ní*, the negative and *sá* (is).

Kajiyá (quarrelling).

Cháwri (the protruding wooden balcony constructed round the third storey of a Kulu house). *Cháwri* is properly applied to the planks forming the flooring of the balcony: the whole structure, which is generally planked in with upright planks, is called *phirki* in the Biás Valley and *bálan* on the Satlaj side in Saráj.

Kadi (ever): the Hindustáni "*kabhi*."

Pardesále. From *pardes*: the Saráj form of the dative.

Gádá gharáte, &c. Refers to the common spectacle in the hills of maize cobs spread out in the sun to ripen: they are plucked before they are quite ripe from dread of injury being done them by bears.

Deunu, *Deun* (the aorist), from *deiná* (to go).

Mundra (the thick large green ear-ring worn by *jogís*).

Deshále Saráj form of the dative, from *desh* (country).

Teu—jait (there—where).

IV.—The Song of Musainí—

Kíle tañ kie Musainie, tinán cheduánde pápá, dáríe ?
Kíle tañ dei-i tinán kulíde dere, dáríe ?
Phulí jándá phulní bhar phuldá kelá dáríe,
Dekhi tañ lená Musainie tiná Siphe-re mele, dáríe.
Undhe terá Simla, uje Segru hatí, dáríe.
Ráj bí gayá Pharangidá, tu tañ shotní kaṭní, dáríe.
Pore tañ bolí Simla, unde bolní Jakhá, dáríe.
Simla de naukarí, ghar jogí ne rakhi, dáríe.
Jakhá tañ lagí bijlí, lagí dhingue jhamáká, dáríe.
Dasará deun dhagalá, deun bisadá balák, dáríe.
Rájí tañ rahne Musaini bolí Simla bajár dáríe.

This song is sung of a girl of the Simla District and is in the dialect spoken in the portion of Kulu which borders on Simla : but it is popular throughout Kulu, and the air is very pretty.

TRANSLATION.

[The husband adjures his unfaithful wife to return to him.]

Why have you worked, Musainí, these children (such) wrong ?

Why have you gone to the coolies' quarter ?

The flower knows to blossom, the full blooming plantain.

Come and see, Musainí, the Sipi Fair.

Below is your Simla, above is the Segru shop.

The English rule is come or I would kill you.

Beyond is Simla, here is Jakha.

Service in Simla, and at home no wife.

There is lightning on Jakha, on the hill-top it is flashing.

I will give you a ten rupee bangle, I will give you a twenty rupee *balák*,

Stop content Musaini in the Simla bazaar.

Kíle. Dative of the neuter interrogative pronoun.

Tinán. Nominative (and formative) plural from the third personal pronoun "*te*."

Chedu (child).

Dárí (a term of endearment to a woman).

Dei-i from *deiná* (to go).

Jogí used, curiously, for *jo* (a wife).

The following couplets also relate to Musainí :—

Shimlí lagí bijlí, lagá dhingue jhamáká.

Kadarú huá, Musainie, do nen ká milápá.

Shimlá bajárádí chhoṭe bikte dabu.

Chíte láge, Musainie, Chhoṭe Shimle ke bábu.

Hore Shimlá, pore Shegru háṭí.

Motí gaí mengí, gaí tolarí gáṭí.

TRANSLATION.

There is lightning at Simla, it flashes on the hill-top.
 Truly you are, Musainí, the attraction of my two eyes.
 In the Simla bazaar little boxes are sold.
 The clerks of Chhotá Simla are in love with you, Musainí.
 On this side Simla, on that the Shegru shop.
 Pearls are dear, (though) they are light of weight.

1. *Uári Sarséi, páre Baregránán, [sic: for the metre].*
Jhurí chuṭí hui ṭukru, jindá rahu bahí na ná-án.

On this side Sarséi (village), on that Baregrán :
 Our love is torn in pieces, alive remains nor scrip nor name.

NOTE.—*Rahu*. Nominative singular of the perfect participle :
 -u corresponding to the -á of Hindi.

2. *Kháṛhe vassen Láhulí, Dhálpur Saráji ;*
Desh paríutá merie jhurie, nahín rahi jinerí báji.

Let the Láhulis live in Akhárha, the Sarájis in Dhálpur :
 The world is spoilt for me, my love, there remains no
 object for living.

NOTE.—The first verse is one of the stock rhymes of Kulu. At
 the great Dusera or Dasmi Fair the people from Saráj attend with
 their gods and encamp beside the great plain called Dhálpur where
 the fair is held : while at the same time (September or October) a
 number of people from Láhul have come down to their winter
 quarters in the neighbouring Kulu bazaar called Akhárha.

Jinerí = Genitive of the infinitive of *jína* (to live).

Báji, probably a corruption of *wajh*.

3. *Pare Simla, are bolná Phágu :*
Eksá jáni-ve sára Simla lágu.

On that side Simla, on this Phágu :
 All Simla is in love with one woman.

NOTE.—*Eksá* (one only).

Jáni-ve. Dative of *jání*.

4. Fragment of a song :—

Jindí merí, phukí terí.

While I live I am thine.

NOTE.—*Phukí* (life, soul).

5. *Ujhe Nagará, bunhá koishá kuhlá,
Chhorí dí jhurí, 'mhári jijurí phulá.*

Above is Nagar, below is the brook running through the alders :

He has flung away my love, the flower of my life.

NOTE.—*Ujhe* (above) ; *bunh* (below).

Mhári for *hamári* : cf. *thamári* for *tumhári*.

6. *Bunhe shahr, ujhe Bekhli joní :
Ádh gharí beshdí nahín, ejá kijive honí ?*

Below is the city, above is the rock of Bekhli :

You don't stop quarter of an hour, whatever did you come for ?

NOTE.—*Joní*, *Jon*, or *Ján* (a rock).

Beshná (to sit).

Ejá. Perfect participle of the verb "to come." The present participle is *echhdá*.

Kijive. Dative of the interrogative pronoun. "For what ?"

7. *Jot teri chándní, manjá sargá dubí :
Terí laní patlí jhurive dasánre nazará khubí.*

There is bright moonlight but we are hidden in the long grass :
Your fair slender sweetheart is beautiful in the eyes of many.

NOTE.—*Jhurive*. Dative of *jhurí* 'love' (in both senses of the word, "sweetheart" or 'affection').

Dasánre. A curious form, from *das* (ten), seemingly a genitive plural.

8. *Ure Nagará, pore dugará Jáná :
Tere bághará gámbru koní andará kháná ?*

On this side Nagar, on that side Jáná of the rock :
How shall I partake of the fruit of your garden ?

NOTE.—*Dugará*, *bághará*. Examples of the Kulu genitive.

Koní. From the interrogative pronoun, *kon* or *kaun*.

9. *Hiund khulá bádlá, suná galu sohágá :
Joirá jhumku kos kumurkh-áge ?*

In snow dissolves the cloud, gold is melted with borax :
To what scoundrel has my wife's ear-ring fallen ?

NOTE.—*Hiund* (snow : also winter).

Galu. Nominative singular masculine of the perfect participle from *galná* (to melt).

Joi-rá. Genitive of *joi* (wife).

Jhumku means (1) the pendant of an ear-ring ; (2) a cluster of flowers.

Kumurkh-áge. *Áge* is used as a postposition, meaning "by," "beside." *Mu-áge* = *Mere pás.*

10. *Shwáru bírave bharphulí boe ;*
Manerá kahná mane rakhní, hun dí ralí howe.

On the edge of the field flowers are sown :

What is told to a man he should keep to himself, then may we manage to meet.

NOTE.—*Shwáru* (a field).

Bírave. Dative of *bír* (the border of a field), generally a sloping bank or a wall in the crevices of which flowers grow.

Manerá. Genitive of *manu* (a man).

Hun (the Punjabi word for "now"). *Ibhí* (from *ab* ?) is more commonly used in the Kulu dialect. In this case the sense is rather "then, in that event."

11. *Eki hathá chatrí, duje hathá kajele dálá ;*
Dure pare pachhendrá, kanjri randirú chálá.

In one hand an umbrella, in the other hand a fine cloak ;
 From far on the other side you may recognise the wanton widow's gait.

12. *Assánri tussánri durari párari huí ;*
Tusse loṛí bághará bhaur, asse loṛí tálu rí kuhí.

My ways and yours are far apart ;
 You seek the flower of the garden, I seek the wild white rose.

13. *Kolarí kindrí dundu pakhnu cháhí ;*
Yár sute jhuríre boslen, thanen hatharu láí.

The bee in the blossom, resting on the opening petal :
 The lover asleep his head in his loved one's lap, his hand in hers.

NOTE.—*Pakhnu* (petal).

14. *Nerari jhuríá, ghari ghari rá melá ;*
Durari jhuríá, lambi saráli ká pherá.

When one's love is near every half hour is a feast of joy ;
 When one's love is far away, 'tis like a long snake's coil.

NOTE.—*Nerari, Durari.* Genitives from *ner* (near) and *dur* (far).
Sarál, saráli (a snake).

15. *Sir paru kanghië, kanghi paharí rupá'*;
Munh sukhá ghar kí lári kí sothi, pairen jalen bálure dhupá.

Comb the head with silver on the comb ;
 My mouth is dry with thinking of the girl of the house ;
 my feet burn with the reflection of the heat from the sand.

16. *Asse wáre, tusse nadire páre ;*
Twár ne lagdí tíhun, nadi ne langdí bháuri.

I am on this side and you are on that of the river ;
 There is no rope bridge to cross by, and the stream is not
 one to be crossed by swimming.

NOTE.—*Tíhun* (a rope swung across a river for loads of grass and wood to be pulled across along it. When the rope is strong a man or woman can be pulled across seated in a noose depending from it.

17. *Sone-rá siun, sirí sáfá rá dhágá ;*
Durerí jhuriá jehán máhur-rá lágá.

A needle to sew with, a thread from my head-dress ;
 Like absence from one's love is the touch of poison.

NOTE.—*Jehán* or *jehá* (like). The Hindustáni *jaisá*.

18. *Phulí báphrī dekhá dekháre balen ;*
Chish ne rajdí chullu pánie, jhurí ne rajdí galen.

The wild flowers have blossomed in the crevices of the field
 banks ;
 Thirst is not satisfied with a draught of water, love is not
 satisfied with words.

NOTE.—*Dekh* (the bank separating two field terraces: generally built up with stones).

Chullu (the two hands held together to form a drinking cup).

19. *Uáre Chháki, páre Barágrán :*
Loká bolání jhurí chufie naṭhí, jhurí rá bahí na ná-án.
Sabhin shobhlá terí konere bále :
Ekáve likhu kalmi, horáve chhīrī re dálu.

On this side Chháki, on the other Barágrán :
 People say our love has ceased to be : nor note nor name of
 love (is left).
 Fairest of all are your ear-rings :
 One man's fate is written with a pen, another's with a piece
 of stick.

Chuṭie naṭhá. *Naṭhá* is used as the equivalent of *gayá* in Hindustáni, e.g., *marí-naṭhá* (he is dead).

Sabhin or *Sabhana.* The ablative of *sab* (all).

Shobhlá or *Shubhlá* = Beautiful (of a person or view) : sweet (of fruit, &c.).

Konere. Nominative plural of the genitive of *kon* or *kán* (ear).

Ekáve, Horáve. Datives of *ek* and *hor* (*aur*), “one” and “other.”

20. *Máhun matie bhejdí, bhauḥru bhejei*
Tále kunjí rá bhetí.

Don't send a bee : send a hornet

To be the recipient of the lock and key (of my heart).

21. *Chhoṭá shaloṭu, lámí bheḍerá tandá*
Háum phernu dháke dá dáchnu, tu phere juṭu de banda.

A little shepherd, a long string of sheep :

I will turn the reaping hook at my waist, turn you the strings of your coil of hair (i.e., in the direction we must go to meet, without others knowing of it).

Háum, sometimes *hámí*, used for the nominative singular of the first personal pronoun.

Juṭu. The long tail into which the Kulu women twist their hair (helped with cotton thread) and which is worn either hanging down the back or coiled on the top of the head with a tiny cap coquettishly tied to it. *Banda* (the loose hair or string at the end of the pig-tail).

22. *Uáre Jagatsukhará nagru, páre bolu Shalíná :*
Bunhe-re gaí ho terí jhúrí herí, herie jíná.

On this side is Jagatsukh's town, opposite is Shalín ;
 Your sweetheart I saw going down the hill, the mere sight of her is a joy.

Bunh (below) : *bunheve* (the dative) “downwards.”

Herná (to see) : *jinná* (to rejoice).

23. *Bunhe Duárá, ujhe bolu Dachání ;*
Deshan ugli merie jhurie, kaharé chorhen pání ?

Below is Dwárá, above is Dachání ;

My sweetheart is rejected of the country side, to whom shall I hand her over ?

Deshan. -*An* or -*ana* is the termination of the ablative, corresponding to -*se*.

Kaharé (of whom). The genitive of the interrogative pronoun *kaun* or *kon* is *Kasará* or *Kahará*.

Chorhen (top-knot : "on whose top-knot shall I cast her?").

24. *Chítarí chádru, dorí charní chiyán :*
Jhurí nahathí Mandi-ve, assán rahní kiyán ?

A cotton sheet, worsted threads woven in it :
 My mistress has gone to Mandi, how am I to live ?

Chítarí. Genitive of *chít* (cotton cloth).

Dorí (worsted).

Nahathá, nahathi is nearly always used instead of *gaya*, even in compounds such as *margayá*, "mari nahathá."

25. *Chher cháwri, chápará shutní gaṭí :*
Burá tussán bujhná nahín, assán áuná haṭí.

A step on the balcony floor planks, a pebble thrown on the roof.

Don't upbraid : I shall come back again.

Cháwri. The Kulu house consists of a ground-floor used as a cattle shed, a first floor room used as a granary, and round the second floor story runs a verandah, the floor of which consists of large broad planks supported by props jutting out from the walls. This floor is known as the *cháwri*. The verandah is generally covered in with vertical planks which with the gable of the roof above make it weather proof : it is then called *phirki* in Kulu and *bálan* or *báran* (indifferently) in Outer Saráj.

Shutní, Shetni (to throw).

Bujhná (to know, ascertain, think). Common in ordinary conversation in Kulu though in Hindustáni not much used except in the phrase *ján-bujhke*.

26. *Saná shahrá, dothi bálo rá gerá :*
Mhári jabánerí lafz, ghare Denthirá derá.

At evening in the town, in the morning a hole in the sand :
 Upon my word, my house is a hermit's hut.

[The above is the reply of a man to the entreaties of a woman whom he tries to evade by asserting that he has nothing to give her].

Saná. Dative of *san* (evening).

Dothi (morning) : *bálo* (sand).

Denthi (a religious mendicant).

27. *Guthu kati, guthuá niktá lahu :*
Dhál talwári-rá gháyal thorá, jhuri-rá gháyal bahu.

When the finger is cut from the finger runs blood :
 At shield and sword play the wounded are few, the victims
 of love are many.

28. *Phul phule, phal phaldá dáná :*
Nishtí rakh ánkhi dí nazar, ki log bharam khána.
 The flower blossoms, the fruit ripens and the grain :
 Low keep your eyes' glance, lest people suspect.

29. *Pitli ki jájiri, hingri-rangí huí nadí :*
Nain milí bahut bahut, chhatí mildí kadí.
 A brass hookah, vari-coloured was its stem :
 A glance one gets often and often, an embrace only some-
 times.

30. *Ore Nagará, pore bolí Dacháni :*
Nawí jhuri ne chungná, jhuri bhali puráni.
 Here Nagar, opposite Dacháni :
 Don't seek a new love, the old love is the best.

31. *Ore shahrá, pore bálo-rá gerá :*
Dákhine achharí sonká, te lambe jutu-rá pherá.
 Here the town, opposite it the sands :
 A wink of the right eye and a toss of the long pig-tail.

Bálo rá gerá. Cf. couplet No. 1.

Achharí. Genitive (feminine) from *áchh* (eye).

Jutu. See note to couplet No. 21.

32. *Ore Thiprí, pore bolí Marolí :*
Jhuri nathí terí mariá, thauru heriá rolí.
 Here Thiprí, opposite is Marolí :
 Your love is dead, you weep as you look at the old trysting
 place.

Nathí...mariá. Cf. note to couplet No. 24.

Heriá. Cf. note to couplet No. 4.

Rolí. Future from *roná* (to weep).

33. *Gáhu lundí, gáhu kháu kaleshá :*
Gáhu de digná, gappá márdí beshí.

Cutting grass, a pheasant ate the grass :
 Let the grass alone, and talk to me.

34. *Chaldí pání chak-mak karí, baithá pání nír :*
Ang maláwá jab kab karo, nain maláwá nír.

Running water flashes in the sunlight, still water is dark ;
 An embrace you get only now and then, a glance at any time.

Cf. No. 29.

35. *Goru terí gharthá, ser loirá bíjá :*
Terí patlí jhurirá kaun kerlá díjá ?

A corn-mill working only half the year, out of gear at
 present :
 Your slender mistress who will trust ?

36. *Bághá handará máltí, bághá báhirá geru :*
Noe párlá dhupará tain kí áshará keru ?

Within the garden the white flowered shrub, outside the
 garden red ochre :

Of the sunshine across the river what proof have you ?

Máltí = *Aganosma Roxburghii*.

Dhupará. Genitive from *Dhup*.

Keru. Past participle of the verb “*karná*” (to do).

37. *Naṭhá hiund, áí bástarítí ;*
Dáří jalí, naṭhá rájá rí chákákarí :
Randí pháps hí bhítí.

Gone is the winter, come is the spring :
 Sorrow of sorrows, he went on the rájá's service :
 His widow seeking him finds but the wall.

The four seasons (*rit*) are :—

Hiund (winter), the word also means snow.

Bást (spring).

Baryál (summer).

Shair (autumn).

Dáří jalí. *Lit.* “beard burnt,” an exclamation of sorrow.

Pháps hná (to feel with the hands).

38. *Párá Chahaurá, wárá Shari Talori ;*
Jab ejá sá jhurí rá yád, tab phút dhartí hai, mant lori.
 On that side Chahaur, on this Shari Talori :
 When the memory of my love comes (to me), then the earth
 gives way beneath me, I want to die.

Eja. Past participle of the verb "to see."

39. *Nadí de kinará ghar chiná, chiná bálo kí kot :*
Áná jáná to chor diyá, kágaz bhí páú trot ?

A house built on the bank of a stream, a structure built of
 sand :
 Our coming and going have ceased ; but cannot a letter be
 sent ?

40. *Lál hai gulál hai, zard hai dopatá :*
Nazar bhar dekh le, mundá kapaṭá.

Red is the *holi* powder, yellow is her head-dress :
 Look well at her, trust her not, you foolish youth.

41. *Lál hai gulál hai, zard hai jawání :*
Nazar bhar dekh le, nár hai begání.

Red is the *holi* powder, yellow is youth :
 Look well at her and doubt her, she is another's wife.

42. *Joi parái kí kháe nahín karne bháwá :*
Mundku nílí bairí, magari lagu káwá.
Joi parái ká hawá nahín chhorḍá bháwá :
Mundku dená kátní bairí, nahín chhorḍá bháwá.

*She :—*Don't have anything to do with another's wife, love :
 An enemy will carry off your head, behind you a
 crow is waiting.

*He :—*My passion is unquenchable, love :
 Let the enemy cut off my head, it ceases not love.

Nílí. Third person singular future.

43. *Urle dhagará bandru porle dhagará guni :*
Ádhí ráti milu supne, cháren phamsí kuní.
Urle dhagará bandru, porle dhagará bíná :
Ádhí ráti milí supne, bhítí tí suram díná.

*She :—*On this cliff a monkey, on the opposite cliff a *langur* :
 At midnight came a dream, on all four sides I felt a
 wall.

*He :—*On this cliff a monkey, on the opposite cliff a musk-
 deer.

At midnight came a dream, the wall it was breached
 by a powder blast.

Dhagará. Genitive of *dhag* which means a cliff but not quite so sheer a precipice as is meant by the word *dhankh*.

Phamsí. Cf. No. 37, *phápsná*.

Díná or *Dhíná*, and not *dená* is the common Kulu word for "to give."

44. *Chírí baiṭhí dhartí, dāl sindhie chuku :*
Níhiche dhun kahní, phirí na dahe jhuku.

A bird settled on the ground ; it shook a blade of grass.
 Sit down quietly and talk ; another time don't be alarmed.

45. *Bhaḡí títará, kuhí laḡní khurí :*
An barobarí oktí nahín, biná parítie jhurí.

Away went the partridge, the green pigeon's tracks remained :

Bread without any change is not palatable, nor is a union without love.

An (grain), *anáj*.

46. *Chundi birájílí dori ṭan phete manu nahín bujhdí horí.*

She braids her hair ; after that she thinks of none but one.

47. *Silu barehie kati bon bráherí koi :*
Tuse nahín chiharní hudi kabádi rí joi.

At Silu the woodman cuts wild rhododendron for charcoal :
 I will have nothing to do with you, the wife of a man who is always in court.

Barehí (wood-cutter).

Bon = *Ban* (forest).

Bráherí. Genitive of *Bráh* or *Bras* (rhododendron).

48. *Gihun gagre, jauhare lage jaráke :*
Nahín thominde bálí juání re dhahke.

The wheat is still green, the barley is being reaped :
 He fears nothing, he is full of youth.

49. *Sáwan barkhe, bijlí chhamke pag dhare,*
Bachhan kí badhí duár khaḡí.

Hachhí karí sajan jí, rakhu adar báu :

Phir tu apne ghar ko jáo, hamará nahín lagtá dáu.

He :—In the pouring rain and the lightning flashes my steps have been taken (hither) :

Keep your promise and come to the door.

She :—Well done lover, dear, you have got your welcome :
 Now you can go home, I am not coming.

50. *Pore Nagar, ore Gherḍorá :*

Nawí láni ko nahín rahí sankhiá, puránie maru marora.

On this side Nagar, opposite Gherḍor :

No heart left to take a new love ; the old love turns away her face.

51. *Buná Rálá, uje Rálá paure :*

Sohri bálde dhupá ore.

Below, Rálá : above the Rálá staircase-path :

I waited for my girl till the sun went down.

Sohrí or *Shorí* (girl).

52. *Supakunirí ugtí, Karangche duár ká kápu :*

Age láu bhang bharahrá, píchhe ejlí ápu.

The medicine of Supakun, the herbs of Karangcha cave :

Let her first take *bang* to drink and then she will come unaided.

Supakun is a lofty mountain with excellent pasture for sheep on its summit, but its sides are extremely rocky and precipitous.

Ejlí. Third person singular feminine of the future of the verb "to come."

53. *Supakun kí uktí, Khande Dhár ká kheḍu :*

Tuse shoṭ ghar basná, ham shoṭu charne bheḍu.

Supakun's medicine, Khande mountain's flowers :

Leave you your home life, I have left off herding sheep.

Shoṭná = *Chhoṭná* (to abandon).

54. *Chár paniúrní, chár trambe dí báí :*

Kutu herá milne, chhátí jální ái.

Kutu nahín herdá, kutu bheḍu shaloi :

Gape de ḍigne tuse lokarí joí.

She :—Four women drawing water, four copper vessels :
The dog saw us meet, I burn with fear.

He :—The dog is not looking, the dog is minding the sheep :
Don't you mind what people say my dear.

Herá. Past participle } of the verb *herná* (to see).
Herdá. Present do. }
Shaloi. Cf. *shaloitu* (a little shepherd) in No. 21.

55. *Khorá kháiyē hatheru gale kále :*
Jhurí tí launí eje Baswárarí nále.

With eating walnuts my hands are black :
 Come a-sweethearting to the Baswar glen.

Hatheru. Genitive of *háth* (the hand).

Eje. Second person plural imperative of the verb "to come."

56. *Phule manhie bhar phulu khanorá :*
Te tá nahín ejdí te tá bhale hai horá.

In the middle of the flowers has blossomed the horse
 chestnut :
 You come no more, you have found another lover.

Khanor. The horse chestnut.

Ejdí. Present participle feminine of the verb "to come."

57. *Dhughí díbhri páni bharáne díve :*
Lokare gábru jhurí ebarí kive !

Filling the pitcher with water at the spring :
 A beardless youth gone a-courting already !

58. *Hij sadáu hij kive nahín áú ?*
Bhate másherá thaltu sításne kháu.
Idirí díulí hingale rangerí tohí ;
Rátí ehharí chaukí, dhári chhađi darohí,
Mere ko gal nahín hoi.

*She:—*Yesterday I summoned you : yesterday why came you
 not ?

The dish of rice and meat I ate in tears alone.

*He :—*A wooden staff with a crooked, coloured handle ;
 Watch kept by night, enemies abroad by day,
 I could not come.

Hij (yesterday).

Kíve. Dative of *kí* (who, what ?)

Hingale rangerí. Cf. couplet No. 29.

59. *Adhe tarí gehne, ádhe tarní tápe :*
Chár jabáne bole kaure, jhurí chuṭlí ápe.

Half the way in the water, half the way stepping stones :
 Four words spoken harshly and love will end.

60. *Haṭirā sutru, mundh binne garí :*
Kí-í jhurí nahín launí kí-í launí umbará bharí.
Hindu Rájerí kanjri, Mohan Lálari parí :
Kí-í jhurí chuṭlí beshiye, kí chuṭlí marí.

*She :—*Cotton thread from the shop, wound on a reel :
 Either love not at all, or love all life long.

*He :—*The Hindu Rájá's dancing girl, Mohan Lál's fairy :
 Successful love ends only with death.

61. *Uáre Báshth, páre bolu Gushálá,*
Kun holá ho jhurie manerí bujhnuálá ?
Uáre Koshlá, páre garhá Manáli :
Kun holí manerí bujhnuáli ?

*She :—*On this side Bashth (or Bashist), on the other Gushal,
 Who is there who knows my heart's choice ?

*He :—*On this side Koshla, beyond is the fort of Manáli :
 What woman is there who knows my heart ?

NOTE.—A large number of the Kulu couplets are connected, like the above, with names of villages, not because they have any special application to the villages, but because the names afford convenient rhymes.

Holá holi are the masculine and feminine forms of the future singular of the verb "to be."

Jhurí signifies both "sweetheart" and "love."

62. *Uáre Shuru garáintu, páre bolu Barorá,*
Dhoni sanghe nahín jhurí láni, Dhoni nahín chhungdá mará.

On this side the hamlet of Shuru, on the other Barora,
 Don't have a Dhoni for a lover : a Dhoni may not touch the dead.

(A Dhoni is a high caste man who has a low caste mistress, but refrains from eating with her, and so retains his caste. The couplet is advice given to a low caste woman : she should not have a lover who would be unable to perform her last rites).

Sanghe (with, along with), is always used in the Kulu dialect instead of *sáth* or *sang*.

PART II.—Couplets relating to every-day life and occupations.

63. *Chítá topru chándirá láuni phulen :*
Totá maina jaisi aklí thí, kágá-jere bhulen.

A black cap with silver pins stuck in it :
 The parrot and the *maina* have some sense, but you have forgotten like a crow.

Chítá means "black" in the Kulu dialect. "White" is *shetá*.

Topru, diminutive from *topu*, the round black cap, somewhat resembling a Scotch bonnet, worn by Kulu men. A gay youth likes to adorn his by sticking silver pins with fancy heads in it.

Kágá-jere.—*Jere* is sometimes used as an affix meaning "like," "resembling."

64. *Ore shahrá pore Bindrabane,—*
Chithí rí chákari aur karmari khání.

On this side the town, on that Bindraban,
 Letter carrying is poor service : one must bear one's fate.

The conveying of letters was one of the services which land-owners were bound to render the Rája as forced labour or *begár*. It was not heavy work, but it was objected to because nothing was paid for it, whereas a man employed as a porter generally got his food at any rate.

65. *Kharí kuhári, pñirí dohrí dhápi :*
Pitherá bhártu o te jugerá pápi.

A steep hillside, puffing and blowing and faint ;
 The man who has to carry a load on his back must have
 been a sinner in the last world.

Kuhári (steep cliffy ground).

Dohrí (puffing and blowing).

Jugerá, Pitherá. Kulu genitive in *-rá* from *jug* and *pith*.

Bhártu (a porter), from *bhár* (a load).

This is the Outer Saráj form. The word used in Kulu proper is *bharotu*.

O, third personal pronoun, more frequently *so*.

Te, the demonstrative pronoun.

66. *Krukhá hethla kamanuá, khadone kháu khanáj.*

He slept beneath a *krukh* tree, a donkey ate his buckwheat.

NOTE.—Proverbial, of a very foolish person.

Krukh (a tree), the sap of which is said to blister the skin.

Khanáj (buckwheat grain) : analogous to *anáj*.

67. *Padriá Kuluá, sawine Sukhete :
Dáne páni de rijká, phir bhi áuni ithe.*

In the Kulu plain, in level Sukhet :

To enjoy food and water, again we must come home.

NOTE.—*Padriá Kuluá*. The word Kulu is applied properly not to the Kulu Valley which is by no means “a plain” but to the chief and only town in the valley which is seldom alluded to among the people by its Mohammedan name, Sultánpur. The reference is to the large grassy plain near the town.

Ithe. The common Punjabi word for “here” replaces in Saráj the Kulu *aukhe*. The couplet is current in the Saráj tract, to the inhabitants of which Kulu and Sukhet are equally foreign countries.

68. *Halpaná re kekhne te betrí nahín dekhni :
Gauntaráre gahne, mardare nahín kháne.*

TRANSLATION.

At the feast of the first ploughing the women must not look on :

The offerings made on Basant day the men must not partake of.

NOTE.—*Betrí*. Generally applied to a young woman as distinguished from an old one (*kháprí*) : but sometimes used of an old woman as in the phrase *randi betrí* (an old widow woman).

69. *Chuglikhor mokadam burí, chor burí ghartiáni :
Biní jarílarí chákari burí, bini bald karsháni.*

TRANSLATION.

A spying ruler is a bad thing, a bad thing a dishonest housewife :

Service without wages is bad, so is ploughing without cattle.

NOTE.—*Ghartiáni* (the woman of the house), from *ghar*.

Jaríla (wages).

70. *Bune Phoiale, uje bolne Runge :*
Koná pandle dukhalne, kho lokará chhuhngá.

Below is Phoial, above is Rung:
 A whisper in your ear, people have put our house out of
 caste.

71. *Manikarná thandí taṭi phareshá,*
Soí beshná dháchná kerí, dothí láí chakná jishá.

At Manikarn it is cold and hot at the landslip.
 She promised to stop with me and take care of me : in the
 morning she made me get up early.

Taṭi (hot) : especially of the water in a hot spring. Manikarn
 is a famous place of pilgrimage in the Párbati Valley in consequence
 of its hot springs which are situated at the foot of an ancient landslip,
 close to the bank of the river. The hot water gushing forth to join
 the icy cold water of the glacier-fed river is believed to represent
 Shiva rushing on the Goddess Párbati, hence the name of the river.

Dháchná (to bring up, nurse, attend).

Kerí. Feminine form of past participle of the verb "to do."

Dothí (morning). *Jishá*. Dative from *jish* (early morning).

Chakná (to lift : also to raise, to rouse).

72. *Áge niári thí, randi-re khánie,*
Mat náhandí logonrí kholí ;
Áge thí takará khalru, Nátharí jholí.

I warned you before, you wretch
 Not to go to other people's yards :
 What was once a bag of money is now but a Náth's purse.

Náhandí. Cf. the past participle *naṭha* or *nahatṭha* (went).

Logonrí. Genitive plural from *log*.

Khalru (a bag, generally made out of a single sheep or goat-
 skin, and commonly used for holding grain). The word is also used
 to signify a measure of capacity, equal to half a *dojí* which is a bag
 made of three sheepskins and holding three *bhárs* of grain.

73. *Trámbará dabuá, Guma bheju malai :*
Chheke ije gharave, juání nibarí áí.

I sent him to Guma with money to buy salt ;
 Come quickly home, youth is fleeting.

NOTE.—*Dabuá*, literally a pice, quarter-anna, is used for money
 generally.

Ije. Vocative of the verb "to come."

74. *Eki kutlu kauni kodra, duje kutlu shág :*
Saukan rand mardī lagī to dhan meriá bhág.

Kangni and *kodra* in one field, vegetables in the other :
 My fellow widow is dying, the wealth will fall to my lot.

(*Kangni* and *kodra* are two kinds of millet, often sown together).

75. *Khari kuáli jangare lurku lagi :*
Nahín, te budle khadle bhar juáni dháke.

A stiff ascent causes a pain in the legs :
 If not, then an old man could pull as hard as a youth.

Khari kuáli. Cf. *kuhári*, No. 65.

76. *Uthri koṭhin jorá lage parohe ;*
Loḥ masan hargae : batá nahín puchhdá koi.

On the high hillside two men sat supplying water :
 My blood and flesh have dried up : on the road no one
 speaks to me.

Parohá. A person who supplies water at the wayside in places where the road runs for a long distance far from any spring or stream. The *parohá* charges a small fee for the water he supplies or sometimes is maintained by subscription by the people who have occasion habitually to use the road where he sits.

77. *Bhed jinkí bintí, bábhí jinkí jo, panj sat jinkí put, inko na kushal ho.*

Those who have to do with sheep, those who marry their brothers' widows, those who have several sons, never have rest.

78. *Bhulgayá rang rág, bhulgayá chhakrí :*
Tín gal kí yád rahí, dāl, lun, lakri.

Forgotten are joy and song, gaming forgotten :
 Three words only remembered—food, salt, firewood.

PART III.—Couplets relating to agriculture.

79. *Barse Magsír kháe khand khír :*
Barse Káti aglá sangh na pichhlá sáthí.

If it rains in Mágsar, eat sugar and milk :
 If in Kátik-it is not good for either the past or the coming harvest.

80. *Barse Magsír, barkhá sone rí tír.*

If it rains in Mágsar the rain is a golden arrow.

Barkhá is the common Kulu word for rain.

Magsír. So pronounced in Kulu and sometimes transposed into "Kashmír."

81. *Káte rá gásh, satíá násh.*

Kátik rain means ruin.

82. *Jethá Shará sonun, te Káte mahíne kijírá kunu ?*

If we sleep in Jeth and Asár (the rice planting season), then in the month of Kátik whose is the stack (of unthreshed rice) ?

Kijíra. Genitive of the interrogative pronoun.

83. *Jisrí shairí, tearí niyáhi :*
Jisrí barí, tearí biyáhi.

His is the spring harvest who sowed the autumn one,
 As his is the bride to whom she was betrothed.

(This saying alludes to the right recognized by custom of the tenant who has held the land during the Kharíf harvest to continue in possession during the following Rabi).

Shairí (Kharíf) : *Niyáhi* (Rabi).

Tearí. Genitive (feminine) of the third personal pronoun "te," sometimes varied by *tisará, tisarí.*

84. *Bhádrón rí Bhadríáli, Chetar rí Chitráli :*
Chetar ne bágh, khalru ne kharch, shári ne shág.

Bádhron and Chetar have their festivals :
 But in Chetar there is nothing in the garden, no provisions in the bag, no vegetables in the house plot.

The "Chitráli" has been described in connection with the song of Runjke. In Chetar the Rabi harvest is not yet ripe and the produce of the Kharíf has nearly been consumed.

Khalru is the goatskin bag in which a man going on a journey carries his flour, which he calls *kharch*. *Shárí* is a garden plot beside a house, generally sown with vegetables.

85. *Hiund rukhá, Bást bhukhá :*
He ker baryálará sukhá.

In the winter only plain food : in the spring hunger :
Welcome the happiness of the summer.

Hiund (winter) ; *bást* (spring : also land kept fallow in the Rabi)
Baryálará. Genitive of *Baryál* (the rainy season).

Cf. notes to couplet No. 37.

86. *Chetar peṭá lagá retar, Jeth saturá kháná matinglá, kamu pitlá let.*

In Chetar the file (of hunger) rasps the stomach. In Jeth eat cakes of *satú* : leave work and sleep.

Saturá. Genitive of *satú*, parched barley ground into flour.

87. *Áú mahína Shár, chár matingla sature mār, kām kamánú dihár.*

The month of Asár has come : eat four cakes of *satú*, and work the whole day long.

88. *Eká khatní chapní, eká chaintu soní :*
Rurh dhwár holí, to sabí barábar honí.

One works and works : one sleeps in the shade :
A time of drought will come and then it's all the same.

89. *Sárá ne ruhni, Káte lagi kunu ?*
Tisá jhurí saránu, wánsere kerí punu.

No rice planting in Asár, then how is the rice stacked in Kátik ?

His mistress has praised him and turned the last quarter into full moon.

Tisá. Ablative of third personal pronoun "te."

Wáns (last quarter) : *Punu* (full moon).

Cf. couplet No. 82.

90. *Lindon lindon ne bani sáug.*
Manjhí Bhádrón men paṭí ráug.

These fools have worked their ruin :

In the middle of Bhádrón (i.e., a month too late) they are transplanting their rice.

PART IV.—Couplets, &c., relating to other occupations.

91. *Esarâ—Bhat matáli dá—Ghiware chullu—Chal bándhie—
Padhare Kulu.*

A chorus sung by men while dragging large beams along by ropes. A tug at the rope accompanies each exclamation.

Pull!—Matáli rice!—A double handful of *ghi*!
Come on boys!—Level Kulu.

Matáli (a kind of rice, of good quality, grown at a high elevation).

Padhare Kulu.—Apparently an inapt description of this mountainous country. It is not however the country that is referred to, but the town described in the maps as Sultánpur, but better known to the people as Kulu city. Adjoining it there is a large level plain on the bank of the Biás.

92. *Gar chariá ebe; charná chuná :
Puhál gae gharave, gahar gachhlá suná.*

The long grass has been grazed down now ; only the short growth remains to be grazed :

The shepherds have gone to their homes, the pastures are bare and empty.

Gar (the long growth of grass after the monsoon rains).

Puhál (shepherd).

Gharave. Dative of *ghar* (house).

Gahar (the natural pastures at an elevation of 7,000 to 9,000 feet above the sea which the shepherds visit with their flocks in the early summer on their way to the higher pastures and again in the autumn on their way back to their homes).

93. *Soí, sunár, bed suháe :
Unko nahín hoti dard paráhe.*

Tailor, goldsmith, doctor are alike :
They care not what happens to others.

PART V.—Historical and Local Verses.

94. *Ráesaná bandh, shákru dhandá.*

A bachelor of Ráesan, basket belled.

Ráesan was a Thákur who lived in a fort at the place now called after him. He maintained an army of retainers who were all enrolled at an early age and were kept in a very strict state of discipline while in the fort. *Dhanda* is a large, bottle-shaped basket used for storing grain.

95. *Dhákará tabrí hinglu-rangúá shurá ;
Sarkári daulat mári thí mouzah bhárá, jangal thákuá burá.*

In the belt an axe with a many-coloured handle ;
By the government's favour a stricken village became prosperous : but closing the forests was a bad thing.

Dhákará. Genitive of *Dhák* (the sash with which the Kulu man's coat is fastened).

96. *Sabhaná shublá tálu pandhe kheshá ;
Nihái ená Manikarná heriá Rupí-rá-deshá.*

Prettiest of all is the kerchief on the head :
Come to Manikarn to bathe after seeing the Rupí country.

Sabhaná. Ablative from *sab* (all).

Khesha. Reference is made to the kerchief, generally crimson or blue, which a Kulu woman wears tightly bound over her hair. It is more commonly called *thipu*.

Ená. Infinitive of verb "to come," used imperatively.

Heriá. Formed from the past participle of *herná* (to see).

97. *Uáre shahr, pare Akhára rí hatí :
Ser lagí pahmáish sári kismen kaṭí.*

On this side the town, opposite it the shops of Akhára :
In the fields proceeds the survey, all the kinds of soil are classified.

Ser. A block of cultivated land.

98. *Manjh lagí shist patrí phir bharí jaríbá :
Jánewálá koṭhírá káyath phir dená istibá.*

In the middle are worked the sighting rod and plane table :
and all is measured with the chain ;
The old village *káyath* then hands in his resignation.

Of the settlement of 1888—92 when some of the old patwáris who had never learned land measurement and were too old to measure were obliged to resign.

99. *Mandi ki patlí pári Saráji kí chhaná :*
Bhuin chhutá ujrá, joi chhutá bajar báná.

On the further plain at Mandi is the Sarájís' camp :
 Their land is left uncultivated, their wives are left to go
 astray.

[Of one of the periodical risings of the Sarájís or hillmen of
 Mandi State who, when they are dissatisfied with their king descend
 upon the capital, camp outside it, and "demonstrate" till they gain
 their ends. Meantime their land and their homes are neglected.]

Patlí (level).

Chhan (a hut with a flat thatched roof).

100. *Uáre Bhuiná, pore bolu Pargánu :*
Áge marná goru bhedu, pìchhe se marná mánu.

On this side Bhuin, on the other Pargánu :
 First die the cattle and sheep, after them the men.

NOTE.—The couplet alludes to an outbreak of cholera which
 followed an epidemic of rinderpest about 1881. It is curious that
 the great cholera epidemic of 1892 also followed a two years' epi-
 demic of rinderpest.

It may be remarked that *goru*, though not peculiar to the dialect,
 is the common Kulu word for "horned cattle"

101. *Chanak de Chansáru, banak de Bandliál.*
Pithá pokh Triámlu, bald goch Kinjiál.

TRANSLATION.

The Chansári people are rough of speech, those of Bandal
 gentle.

Those of Triámlu live on the flour ground at their mills,
 the people of Kinj goad their bullocks.

NOTE.—*Bandiál, Kinjiál.* A man is described as belonging to a
 certain village by affixing -*ál* to the name of the village. So with the
 name of a tract of country : *mandiál* (a native of Mandi) : *Chambiál*
 (a native of Chamba).

102. *Bárah pethen, 'thárah dání : Bosal Rájá sár najáni.*

TRANSLATION.

Twelve pumpkins, eighteen tax-collectors :

Rájá Bosal knows not what justice means.

(Of a wicked king who made unjust exactions).

103. *Hachhe pachhe Jagatsukhá, Chokhe bhale Barán :*
'Thárah játen Nagará, Bandar log Nathán.

TRANSLATION.

The people of Jagatsukh are independent : those of Barán
 happy and prosperous :
 All the eighteen castes are in Nagar : the Nathán people
 are wild as monkeys.

104. *Saras log Sarsehi vassen, Chháki re ákhe :*
Nagar to bagar huá, Ghordaur rahá báki.

TRANSLATION.

Deformed people live at Sarsehi : the Chháki men know no
 law.
 Nagar is deserted (by the Rájá) : only the racecourse
 remains.

NOTE.—Nagar was the old capital of Kulu until the Rájá changed his abode to Sultánpur. Sarsehi and Chháki are villages adjoining it, and Ghordaur (or Ghordror) is another village near the place where the Rájá's horses used to be exercised.

105. *Sári mat merdá Rájá, Sári palí phathári :*
Chojá Gojá mere Rájá, sári holí Lag thamári.

[Advice given by a Brahman woman to the Rájá of Upper Kulu when he was fighting with the Rájá of Lag, a tract which as the result of the war was incorporated with Kulu.]

Don't stop at Sári, my king, there is nothing there ;
 Go by way of Choj and Goj and all Lag will be thine.

NOTE.—*Thamári* for *tumhári*. Similarly *ham ári* is often written and pronounced *mhári*.

106. *Are yándaldí dhára loko dekho tamáshá Bárnedá !*
Bárne Lárne kaunsal kitiya,
Tháre, thare, Bhágsu kameyá, Kángra kameyá sára :
Loko dekho tamáshá Bárnedá !

Come people of the hills and look at Barnes' show !
 Barnes and Lawrence held counsel,
 Thundering, thundering, Bhágsu (Dharmśála) shook, all
 Kángra shook.
 People, behold Barnes' show.

NOTE.—An importation from Kángra : referring to the first regular settlement of the district.

107. *Mangli Ráni, Mangleshar Deo*
Dhauns phuti, Saund seo
Márkanda Makrál neo.

When Mangli was queen, Mangleshar-god's drum was burst ; the bridge of Saund carried the god Márkanda to Makrál.

Dhauns (the big drum in the band invariably attached to a temple in Kulu).

Seo (bridge). It means a large bridge, passible by cattle and ponies, as opposed to *Dippi* (a foot-bridge).

Neo. Nominative singular masculine of the past participle of the verb "to carry."

Queen Mangli ruled at Jiya, a village situated at the junction of the Biás and Párbati Rivers. The Párbati used to be spanned by a bridge at Saund, a little way above the junction. This couplet assigns the fall of the bridge to the bursting of the drum used in the worship of the god, and it is said that the idol of Márkanda village was on the bridge when it fell and was carried on the timbers of the fallen structure down the river to Makrál where his temple now stands.

VI.—Religious and Philosophical.

108. *Katli, pinjli, kelí kheo : Bar delí Khokhaní Deo.*

She who shall shear, card, and work hard, shall be rewarded by the Khokhan God.

109. *Bunhe shahrá, uje bolná Dolá :*
Mahádevá báshí bakru, te mainí chinduá holá.

Below, the town ; above it the village of Dol :
 I vow a goat to Mahádev and my wish will be brought to pass.

110. *Ore Nagará, pore bolí Chákhí ;*
Suraj Chandar lagní dení ; Dev Jamlu sákhí.

Here Nagar, opposite Chákhí :
 I swear it by the sun and moon, God Jamlu is my witness.

Jamlu is one of the mightiest of the godlings of Kulu. His chief temple is at Malána in the north of Kulu, but there are minor temples scattered through the length and breadth of Kulu. He is said to be brother to Gyephan, the god of Láhul, and to Hirmá, the goddess to whom is attributed the peopling of Kulu.

111. *Bunhe Chaukí, uje Dhára Malána :*
Bide máthuá likhuá bháge karm khána.

Below, Chaukí village : above, the ridge over Malána :
 What is written in your fate you will attain.

112. *Horare itar-pitar achhá kachhá, máre pitar chhará paráshá.*

Other people's dead ancestors may be well or ill, for my
 ancestors I have thrown a firebrand.

[At the Diwáli festival in Saráj a large bonfire is lit in memory
 of the dead and the above is shouted by the men who apply the
 torches to it.]

Horare. Genitive of *hor* (other).

Máre, sometimes spelt *mháre* = *hamáre*.

Chhará. Past participle from *Chharná* (to abandon, to throw).

113. *Lind ká zabána, sahlukár ká khizána.*

The fool's tongue is like a banker's treasury.

114. *Pag biná káte na panth ; báhá biná káte na durjan ;*
tap biná mile na ráj ; drab biná mile na ádar ; piyá biná
kathná sangár ; meg biná bole na dádar.

TRANSLATION.

Without legs one cannot walk the road ; without arms one
 cannot give succour ; without devotion one cannot win a
 kingdom ; without wealth one cannot give honour ;
 without a husband adornment is vain ; without rain the
 frog cannot croak.

Miscellaneous Couplets.

115. *Kajlí biná gorí kaisí ; jíb biná káman kaisí ; lagám biná*
ghorí kaisí ; kuth chune biná pán ?

TRANSLATION.

What is the fair face without antimony, the bow without
 the arrow, the mare without her bridle, the betelnut
 without the catechu ?

116. *Tulsi garib na chheriye, buri garib ki haye :
Mue bakre ki khál se, lohá bhasam hojáye.*

TRANSLATION.

Don't forsake poor Tulsi, sad is the wail of the poor :
It is by the skin of a dead goat that iron is reduced to
ashes.

117. *A Riddle—*

*Tundu bane, mundu vane, jangá shetí muklí ;
Muá manuá jindá chaláe, herá aisá jugtí ?*

Darehí.

Hands tied, mouth tied, legs left free ;
A living man drives a dead thing, saw you ever such a
business ?

Answer. —A *darehí*, or swimmer supporting himself by an
inflated buffalo hide.

118. *Thing thakái uá bahí.*

A collection of evils, lies and vain speech.

119. *Katha gayá visrí, Doru heth gayá nisrí.*

He has forgotten his business and gone to sleep beneath his
blanket.

(Of a man who went to a friend for help and on the strength of a
promise to work for him was given a blanket, in which he promptly
rolled himself and fell asleep without doing the work).

120. *Mátá pitá dhanki lobhí :
Rájá kat kadární :
Deo devta bal ka lobhí,
Arz kis ke pás pugární ?*

My father and mother are greedy of wealth,
The king regards himself alone :
The gods are greedy for a sacrifice,
To whom shall I make my plaint ?

[A certain king had no son and was advised to make a human
sacrifice to obtain one. A man and woman were found who were
willing to give up for the purpose their deaf and dumb son who
as he was being led to the sacrifice found voice, and gave utterance
to the above.]

The above is a saying current in Outer Saráj. The number of
words of pure Sanskrit origin is noteworthy.

121. *Hamará dil badil huá : dekh jagat kí rít :
Jahán dekhe wohán kapat hai, mukh dekh kí parít.*

TRANSLATION.

We are in sympathy ; but behold the way of the world :
Wherever you look there is guile : love can only be when
face meets face.

122. *Sing lagan shapursh bachan, kajli kham ek dāl :
Tiriyá tel, hamír haṭ, na charhe dusrí wár.*

TRANSLATION.

The tiger mates but once, the plantain has but one fruit-
ful stem :
The (wedding) oil to the woman, the noble's order, comes
not a second time.

Tiriyá. From *tirí* (a woman) : cf. *strí*.

The idea is that a person in power does not change his word
once given.

123. *Parít kare chautar se chautar, parít kí lāj :
Sau jojan jal base chakmak táje na ág.*

TRANSLATION.

When the good loves the good then is love honoured :
Though the flint lie a hundred fathoms deep in water it
loses not its fire.

124. *Rájá jogí ágan jal, unki ultí rít :
Darte rahiye Paras Rám se, thorí rákhe parít.*

TRANSLATION.

Kings and *jogís* are like fire and water, their ways are
uncertain :
Fear them as you would fear God, but love them little.

125. *Parít kariye táuse jahán man pátiye :
Tháur tháur kí parít se kalank lag jáiye.*

TRANSLATION.

Love where thy heart turns :
You are thought but little of if you love here, there, and
everywhere.

126. *Hírā juwáhir mandar táje sab sakhiyon ke sáth :
Dharīg man lálchí dhare píp-par háth.*

TRANSLATION.

I abandoned my temples of emerald and precious stone, with
all my queens :
Only to be moved by my avaricious heart to dip my hand
in spittle.

NOTE.—The words of a king who became a devotee and gave up
his wealth but seeing spittle shining in the moon light and thinking
it a precious stone stooped to pick it up.

127. *Chal pachhenu chautar kí pháte murkh ke nen :
Pán diye te kháne ko, láge bail ko den.*

TRANSLATION.

The eyes of one's face can tell the noble's ways from the
churl's ;
Give the churl *pán* to eat, he'll give it to his ox.

Glossary of the Kulu Dialect.

In the following glossary words peculiar to certain localities and not in use throughout the tract in which the dialect is spoken are distinguished by the initial letter or letters of the name of the locality to which they are confined, thus :—

- S. ... Saráj generally.
- O. S. ... Outer Saráj, *i.e.*, the portion of Saráj lying in the Satlaj watershed.
- R. ... Rupi, *i.e.*, the valleys of the Párbati, Hurla and Sainj streams, tributaries of the Biás.
- M. ... Mandi State.

The vocabulary is not meant to be exhaustive, nor does it purport to contain exclusively words peculiar to the Kulu hills. Doubtless a large number of words in common use have never reached the collector's ears, and in spite of care some which he has had the good fortune to hear have escaped record. A good many Hindi words are included in the vocabulary for the reason that, although noted in dictionaries, they are believed to be not in very common use elsewhere, whereas in Kulu they are every day expressions.

The order of the English or Roman alphabet has been followed. The transliteration has been effected in accordance with the rules of the Hunterian system.

Glossary.

A. अ

- ÁER ... Weaving machine : also the warp.
- ÁGAR ... Floor : storey. (S).
- ÁHAN ... The common stinging nettle. (Cf. *Jaráhan*).
- ÁKRÍ ... The portion of a floor (or ceiling) lying between two ceiling rafters (*ální* or *bharainí*).
- ÁKHA ... Rude : haughty : undisciplined. (Cf. Hindi *akhar*).
- ÁL ... Weaving machine. (O. S.)
- ÁLNI ... Rafter supporting the ceiling (which forms also the floor of the room above).

ANĪ	... Wife.
ANNA	... To bring : to carry.
ARAN	... Has three meanings. For the irrigation of fields water is first drawn off the main canal cut or <i>kuhl</i> by minor channels called <i>chalá</i> : from the latter the water is drawn off first into a pool or small reservoir by an aperture in the side of which it escapes and flows on to the field. The name <i>áran</i> is applied (1) to the reservoir, (2) to the aperture, and (3) to the inferior quality of irrigated land which gets too much scoured by the canal water. <i>Shurí</i> is synonymous with <i>áran</i> .
ARNĪ	... Withering of the ear of grain owing to drought.
ARTĪ	... A ceremony in Hindu worship, similar to the Elevation of the Host.

A. अ

ACHHA	... Yellow raspberry.
ADHE	... Nightfall.
AGAL	... Wooden bar for fastening a door.
AMA	... Mother.
ANDA	... Earthenware pot : (<i>gharra</i>).
ANDLA	... A double handful.
ANG	... Body : limbs.
ANG-MALA'WA	... An embrace.
ANGĪ	... Separate.
APARANT	... After : over and above.
ARAN	... Anvil.
AROKRU	... A cash payment.
ASGAH	... Wooden staircase for ascending to the first floor of a house : as opposed to the notched pole which is more commonly used for this purpose.
ASKALU	... A spherical cake made of ground rice flavoured with salt and cummin seed.

AU. औ

AUTAR	... Woman. (Probably a transposition of the letters of the word <i>aurat</i>).
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B. ब

BĀCHHNA	... To read.
BĀDĪ BUDĪ	... Village site.
BĀGAL	... Outer : outside.
BĀGAR	... The wind : a breeze.
BAHNA	... To plough.
BĀHUGUNĀ	... An iron plate, used by goldsmiths, with a number of moulds in it for fashioning delicate work.
BĀILĪ	... A small hammer carried by a ploughman for petty repairs to his plough. (S.)
BĀIR	... Friend.
BĀJA	... Hay.
BĀLAN	... The wooden balcony verandah surrounding the second floor of a house.
BĀLNA	... To put a balcony verandah (<i>bālan</i> or <i>phirkī</i>) round the second floor of a house.
BĀLU	... Sand. (Cf. <i>balāushī</i> and <i>bāushar</i>).
BĀMANO	... A couplet.
BĀNA	... The woof.
BĀNDHA	... The main beams extending along the length of the roof and supporting the framework of it. (Cf. <i>Jibi</i>).
BĀRAH SĀJĀ	... A twelve month. <i>Sājā</i> or <i>Sánjā</i> means the first day of the month.
BĀRRA or BĀRDA	Basket-maker : the basket making caste.
BĀRTHĀ	... Recitation of the history of a godling or <i>devtā</i> . The history is recited at most temples on the first day of Baisákh.
BĀRĪ	... A lump of peasemeal dough.
BĀRNA	... To fell, cut down (of a tree) : to reap (of a crop). <i>Bartā-tuktā</i> (cutting timber).
BĀSĪ	... Village. (S.)
BĀST	... (1) The spring, i.e., the three months of Chetar, Baisákh and Jeth : hence (2) Land lying fallow during the spring or rabi crop.
BĀSTU	... The foundation of a building.
BĀTĀ	... (1) Exchange : especially an exchange of one piece of land for another. (2) A large stone used by blacksmiths to hammer iron flat with.

BĀTIR	... Land retentive of moisture.
BĀTHNA	... To speak or (of a bird) to call.
BĀṬNA	... To rub anything, such as fibre or wool, between the palms.
BĀUSHAR	... Sandy soil.
BĀWRĪ	... The floor of any of the upper storeys of a house. Hence a storey or floor.
BĀWTA	... One of the two slanting sides of a roof. (O. S.)
BABRU	... A spherical shaped cake.
BADOPHRI	... A cash payment made in the case of a cross-betrothal by the parents of the older betrothed girl by way of compensation for her age being greater than that of the other.
BADRĀN	... Beam extending the length of the roof and supporting its framework.
BADRANJO	... A festival held in the month of Bhádr̥on in honour of the plough-cattle which on that day are decorated with flowers and excused all work.
BAGAL	... A long and narrow field-terrace (as opposed to field terraces of different dimensions).
BAGAMBAR	... The leopard's skin carried by a <i>sádhū</i> .
BAGNOHI (or BANGOHI)	... An acorn.
BAGRA	... A wild grass from which ropes and grass shoes are made.
BAHU	... Brother.
BAILĪ	... The evening meal. (O. S.)
BAIMPHAL	... Wild strawberry. (O. S.)
BAIRĪ	... Enemy.
BAJHELA	... The early morning.
BAL	... (1). A sacrifice. (O. S.) (2). The low-lying land at the base of a mountain ridge, up to an elevation of about 4,500 feet above the sea, in which the better crops are produced and ripen comparatively early.
BALAUSHĪ	... Sandy soil.

ks bal

- BALATAR ... The rope used at the twelve-yearly festival at Nirmand, near the bank of the Satlaj: the rope is lowered over a precipice and a man slides down it, probably a survival of a time when human sacrifices were offered.
- BALE ... Well!
- BALEKHI ... Impression, belief: *e.g.*, *apni zamínarí balekhí* (believing it to be my own land).
- BALHARÍ ... Bride's maid.
- BALHÁRAN ... The aperture in the enclosing ridge of a field terrace by which canal water is let off on to the next field terrace.
- BAN (Rope); MAN- A rope suspended over a field of growing crop
JHÍ RÁ BAN. and oscillated to and fro to scare the birds away.
- BANASHÁ ... Land situated at a distance from the village or farm-house and therefore not much manured. Probably a corruption of *ban-á-ser* (the field in the forest).
- BANDHÍ ... A bachelor: a youth.
- BANGRÍ ... A conical shaped cotton cap, worn by the Brahmans of Outer Saráj. (O. S.)
- BAR ... Reward: boon.
- BARCH ... The wooden balcony verandah surrounding the first floor of a Kulu house. (Cf. *phirkí: bálan*).
- BARERÁ ... Brother. (O. S.)
- BARERÍ ... Time, turn, *e.g.*, one's own turn to receive water for irrigation when there are several co-sharers in a canal.
- BARERU ... Musk.
- BARHÁL ... The rainy season: summer, *i.e.*, the three months of Asár, Sáwan, and Bhádrón.
- BARHKA ... A low-caste man.
- BARIND ... A collateral relative.
- BARKHÁ ... Rain (feminine).
- BARO ... (1) Provisions. Hence (2) wages paid in the form of food.
- BAROTU ... A sheaf. (S.)

BARSORÍ	... A generation.
BARTH	... A kind of pulse.
BAREHÍ	... A woodcutter, axeman : the woodcutter caste.
BASÁJU	... (1). A measure of grain, holding a <i>patha</i> (q. v.) (2). A carrier of grain. (In the poorer villages towards the Satlaj grain of certain kinds, such as maize, is not produced in sufficient quantities for the supply of the population, and consequently in the spring and autumn numbers of men are to be met flocking towards northern Kulu for the purchase of grain : these are called <i>bāsáju</i>).
BASÁRAHU	
DUKH	... A cattle disease.
BASOTÁ	... A late sowing of seed.
BATAWARI	... A person who collects fuel for sale.
BATESRÍ	... The clients of a Brahman priest (Jijmán).
BATHAN	... Amaranth (the large combed, crimson variety).
BATHLÁ (Í)	... Round : cylindrical.
BATHU	... A minor godling : second class <i>devtá</i> .
BATOHÍ	... Waistcoat.
BATOKRU	... A fee paid by Gaddi shepherds for permission to drive their flocks through a private estate.
BAT	... Path.
BAWAI	... The custom of carrying the image of the village god to a field before the last sheaf of corn is cut.
BAURÍ	... The roof beam extending across the breadth of the roof and supporting the framework.
BED	... Physician.
BEDAN	... } To invite.
BEDNA	
BEDA	... A caste of which dancing is the chief employment. It is from this caste that is selected the man who slides down the rope at the twelve-yearly festival at Nirmand. (Cf. <i>Balatar</i>).
BEGORA	... A lamb-pen.

BEL	... Embossed work on gold or silver.
BERA	... A large building with a court-yard in the centre.
BERUÍ	... A cake with poppy-seeds baked in it.
BESHNA	... (1). To sit down. (2). To lie down.
BETHRA	... <i>Juniper Communis</i> .
BETHU	... Ploughman.
BETÍ	... Upper.
BETRI	... A girl : young woman.
BETHU or BAITHU	A low-caste (Dági) attendant on a Kanait (or upper class family). [Nearly every Kanait family has a Dági family attached to it, the members of which have the sole right of performing ceremonial functions, <i>e.g.</i> , at a funeral, such as can only be undertaken by persons of low caste].
BHAD	... A barn for storing hay or unthreshed grain.
BHÁL	... A powdery black loam soil, much manured. (O. S.)
BHÁLU	... A wild grass which springs up as a weed in wheat and chokes the growth of the crop.
BHÁR	... (1) A load ; (2) as much as a sheep can carry ; hence (3) a measure containing sufficient barley grain to form a sheep's load ; and hence (4) the area of land that can be sown with a sheep's load of barley grain.
BHÁSHUL	... A tree, the twigs of which are used in combination with <i>nirgál</i> (wild cane) for basket making.
BHÁTU	... The attendant at a temple whose duty it is to provide flowers for the worship of the god.
BHĀCHAURÍ	... A small, spindle-shaped box for holding tinder. (Nearly every Kulu man carries one, together with a flint and steel, suspended from his waist-belt).
BHAGGIAL	... A collateral relative.
BHAJÁRA	... A sheep-pen. (S.)
BHAJUÁ	... Wages.
BHĀLÁN	... A water-channel.
BHANNA	... To break : burst.

BHARAINÍ	... Rafter supporting the ceiling (which forms the floor of the room above).
BHARAM	... Doubt, suspicion.
BHARATÍ	... Roof rafter, supporting the slates or shingles. (S.)
BHAROTÁ	... A load.
BHAROTU	... A load-carrier, porter, coolie.
BHARUKNÁ	... To snow.
BHATÍ	... Five kacha seers, equivalent to two pakká seers.
BHAURU	... A couplet : rhyming verses.
BHER	... An ewe.
BHETNÁ	... To meet, come in contact with. (Hindi <i>milná</i>).
BHIRNÁ	... To fight.
BHÍT	... Wall of a house ; especially the stonework of the wall.
BHOBHALÍ	... A powdery black loam, much manured. (S.) (Cf. <i>bhál</i>).
BHON	... Division.
BHORLU	... A round basket for holding worsted.
BHOR-PÍT	... Compensation paid by husband to his first wife when he marries a second. (It is very common at a "marriage settlement" for the bride, if she is her husband's first wife, to stipulate that her husband shall not wed a second wife during her lifetime except under certain circumstances, such as her proving barren).
BHOTÍ	... A cook.
BHUGNÁ	... To be able.
BHUJNU	... A haystack.
BHUMBLÁ	... Wild strawberry.
BHURÍ BÁRCHA	Working for hire.
BIÁG	... Daybreak. (R.)
BIÁNG	.. Sheep. (S.)
BÍ	... Seed (<i>bíj</i>). <i>Bí chhorná</i> (to scatter seed).
BICHU	... A small enamel ornament worn on the forehead, appended to the silver filigree head-dress (<i>tora</i>).
BIJA	... Drought. (O S.)
BILÍ	... The entrance to a cavern or a mine.

BĪNAG	... Carved wooden rails extending horizontally round the <i>phirkí</i> or balcony-verandah of a house outside the upright planks which wall it in.
BINTH	... A span.
BĪR	... (1). Border, edge ; the ridge of earth at the edge of a field terrace made to retain the canal water. (2). Below. (S.).
BĪRBO	... Window sash.
BĪRĪ	... A shearing.
BIRLA'	... Broad : wide.
BISARNA'	... To forget.
BISHT	... Prime minister to the king : "Wazír." (The office was hereditary, and so some Kulu Ráj-pút families are still known as " <i>bisht</i> ").
BITAR JANA'	... To be seduced, go astray.
BITHU	... Amaranth, a favourite autumn crop in Kulu.
BIUSHRĪ	.. A whistle or flute made of <i>nirgál</i> cane.
BIYAUN	... Below.
BODĪ	... The narcissus.
BODRI	... (1). Hen pheasant, the female argus pheasant. (2). Measles.
BOGA'	... Small drainage channel for carrying off the surplus rain-water from a ploughed field. The channel often forms the boundary between fields belonging to different owners, and if one of these wishes to encroach on his neighbour's land he begins by ploughing up or raking up the <i>bojá</i> (<i>bogá gawáná</i> : <i>bogá sakáná</i>).
BONA'	... To carry, <i>e. g.</i> , <i>páthar boná</i> , to carry stones for building purposes.
BONU	.. Haystack. (S).
BORNA'	... To shear.
BOSAL	... Thigh.
BRÁG	... Leopard, panther.
BRÁLĪ	... Domestic cat.
BRÁS	... Rhododendron.
BRAM CHARĪ	... Conical cotton cap worn by Brahmans. (O. S.) Cf, Bangrí.

BRES	... Age, e.g., <i>Terá khetrá bres sá?</i> 'How old are you?'
BRESTÍ DIHÁRI	Thursday.
BRISHKÍ	... Empty.
BU	... Grandfather (O.S.).
BU'A	} Paternal aunt.
BUB	
BUBÍ	
BUDAN	... Churn-stick, for churning curds.
BUDHÍ RA' LOGAR	The plant known in the plains as ' <i>gidar ká tamáku</i> ': wild tobacco.
BUDHÍ NÁGAN	... Rainbow. (Literally, 'old she-snake.')
BUGLU	... A bundle.
BUHÁR	... A wild grass from which brooms are made.
BUHÁRI	... A broom.
BUJHNA	... To understand.
BUNGU	... Blue primrose.
BUNH	... Below.
BURJ	.... The birch tree.

CH. च

CHÁCHA	... A handle, made from the wood of dwarf juniper, attached to the rope used by a porter for tying up his load.
CHÁCHÍ	... (1). Mushroom. (2). The term is applied to the set of eight timbers which, going round the four walls of a house, serve to bind the dry-stone masonry : there is one beam on the inside and one on the outside of each wall, each such parallel pair being connected by wooden rivets. A <i>cháchí</i> is a sufficient foundation for one to three feet of dry-stone masonry, and in the height of the house there are to be found ten to twenty or more <i>cháchís</i> according to the climate, taste of the owner, or quantity of timber available.
CHÁDRU	... Blanket : plaid (of wool). <i>Lungí chádrú</i> . A white blanket with a thin red check.
CHÁKÍ	... A roofing slate.
CHAKRI	... Service : forced labour.

CHAKTI	... A kind of beer made from rice or millet.
CHAKU	... A tree, the twigs of which are used in basket-making.
CHALNI	... A sieve.
CHAMRU	... A vessel made of white metal.
CHANNA	... To strain through a sieve. (Substantive) a sieve.
CHARNA	... A sieve.
CHAWI	... Long thin cylindrical basket in which the Kulu man carries on his back his spindle for spinning wool (S.).
CHAWRI	... The planks forming the floor of the balcony verandah (<i>bálan phirkí</i>) surrounding a Kulu house.
CHABARKHA	... The fourth anniversary of a death.
CHABUDA	... Verandah.
CHAINI	... Roof, rafter, supporting the slates or shingles.
CHAKARNASI	... The beam of the lowest <i>cháchí</i> (q. v.) in a wall.
CHAKDAR	... Equivalent to BADRAN, q. v.
CHAKNA	... To lift, raise, take.
CHAKNAT	... Clay soil.
CHAKRI	... Roof rafter, supporting slates or shingles.
CHALA	... The minor channel by which water is distributed from the main irrigation canal cut or <i>kuhl</i> .
CHALAHRI	... Synonymous with <i>cháchí</i> (2) q. v.
CHALAUN	... A forest of <i>chil</i> trees. (<i>Pinus longifolia</i>).
CHALIAT	... Maize straw.
CHALITH	... Rice flour : ground rice.
CHALUNA	... Poplar. (<i>Populus ciliata</i>).
CHAMIRI	... Tree cricket.
CHAMPH	... Talc : mica.
CHAN	... Three.
CHANAK	... Clank, clatter.
CHANDA	... Man sent to invite guests to a wedding.
CHANDRAULI	... The milkmaids with whom Krishna played. A masque representing the frolics of Krishna is performed at the annual Dasera Fair, held in honor of the god Rugnáthji, in which the part of the maids is performed by Brahman lads.
CHANKA	... Granary (S.).

CHANKHU	... Buck wheat.
CHANY	... The watchman posted over a field to scare away birds and wild animals.
CHANRAL	... } The year before the year before last.
CHANAR	
CHANSINI	... The straw of <i>china</i> , a millet.
CHAPDI	... Square (of a beam).
CHAPNA	... To work.
CHARATH	... Square.
CHARI	.. Wooden trough for washing iron ore, hollowed out in the shape of the letter V.
CHARU	... Hail.
CHAWRI	... A kind of rice.
CHEDA	... Separate.
CHELY	... Lamb : kid.
CHELU	... Generic name for little birds.
CHEWAL	... Wall beam for binding dry-stone masonry. (Cf. CHÁCHÍ.).
CHHÁBU	... Circular basket, large size.
CHHÁBI	... Circular basket, small size.
CHHÁCHHATI	... A light, white clay.
CHHAENT	... Shade.
CHHANA	... To say.
CHHAS	... Curds.
CHHAIN	.. Twigs lopped from fir trees for manure, &c.
CHAINNA	... To roof a house.
CHHAN	... A shed for storing hay, &c.
CHHANCHHI	... (1) The sand-fly. (2) The poto-fly.
CHHANJRARA	... The re-marriage of a widow. (<i>Karewá</i>).
CHHATI	... Roof rafter, supporting slates or shingles.
CHHAUN	... Leisure.
CHHEKE	... Quickly.
CHHEKNA	... To fill up. <i>U'l chhekná</i> , to fill up a rat-hole in a field with grass and thorns.
CHHEO DENA	... To trim the ridge at the edge of a field-terrace.
CHHET	... Field.
CHHETI	... A married woman's private property (<i>stridhan</i>).
CHHIMBA	... Washerman.
CHHO	... Waterfall.
CHHUHNA	... To profane, desecrate.
CHHURI	... A brick of Ladáki yeast (<i>pháp</i>) for brewing.

CHHURNI' also

- CHHUNI' ... Icicle.
- CHIDRA' ... The return of a party who have gone with the bones of a deceased person to the Ganges.
- CHIJÁ' ... Hollow, empty. (Especially of a house, the outer shell of which is complete, but still requires to be furnished with floors and ceilings within).
- CHIK ... Land ; field.
- CHIKI' ... A bag.
- CHIKNA'WAT ... Clay.
- CHILÁPH ... Pine needles (of *pinus excelsa* and *pinus longifolia*, used as manure).
- CHILAK LAGI' ... Daybreak.
- CHILDÁ, or CHIL-
RA' ... A flat pancake, made of horse-chestnut flour.
- CHÍN ... Three. (S.).
- CHÍNA' ... A goldsmith's stob or needle, for chasing.
- CHÍNDI' ... Lie, libel.
- CHÍNNA' ... To build.
- CHÍR ... Plot of cultivated land (O. S.) : the Ser (q. v.).
- CHÍRI' ... Firewood.
- CHIRS ... Melted snow.
- CHÍTA' ... Black.
- CHITERNA' ... To let go, let loose.
- CHIWRI' ... A variety of wheat, with reddish grain and bearded ear.
- CHOCH ... Male : a man.
- CHODAN ... Copulation.
- CHOKHA' ... Good : happy.
- CHOPAR ... Butter.
- CHORNA' ... To break, be broken.
- CHOTI' ... Peak, hill-top.
- CHUHÁN ... Heifer.
- CHUL ... An ear or head of *chína* (a millet).
- CHULLU ... Palmful.
- CHUNA' ... Short grass.
- CHURGAN ... Flint.
- CHURLI' ... A variety of wheat with white grain and bearded ears.
- CHUTNA' ... (In addition to the ordinary meanings). To come to an end.

D. द

DACH	... Reaping hook.
DACHRU	... A small knife, in shape like a reaping hook, used to cut the thread in spinning.
DAJÍ	... Flag.
DAKH	... Wild grape.
DÁLRI	... Winnowing basket.
DAM	... Young bullock, not yet trained to plough.
DANI	... Tax collector.
DANU	{ (1) Snake (generic name for all varieties). ... { (2) Poppy leaves : 'post.'
DAR	... Wood ; a beam, especially a wall beam (<i>chewal</i>).
DARGU	... The men employed to carry from the forest the timber required for the construction or repair of a house.
DARTHA	... Wooden box for storing grain.
DATHU	... The coloured kerchief worn by a woman over her hair. (W. R.).
DAUN	... The roof beam extending along the length of the roof and supporting its framework.
DABESAR DES	... Land situated at a medium elevation above sea level, not too high or too low, and therefore producing good crops.
DAHU	... (1). (Substantive). Price. ... (2). (Adjective). Ill.
DALKI	... Hail! (Greeting from an inferior to a superior).
DANDAR	... } Large rake drawn by oxen.
DANDIAL	
DANDIALNA	... To rake.
DANUTRA	... Two per cent.
DARAL	... The hill toon. (<i>Cedrela Toona</i>).
DARBO	... Large track or road along which beams are dragged from the forest.
DARIHAT	... Midday meal.
DARIND	... Door post.
DARSUL	... Miniature or toy iron trident presented to a <i>dexta</i> .
DARTHÁL	... A wooden partition wall.
DAUHA	... Three pie piece.
DAWATU	... Dovetailed.

DAYA	... Enmity.
DEKH	... Edge, boundary.
DEL	... The lower part of a weaver's comb.
DERU	... Domestic servant (applied especially to the villager who was bound under the forced labour system to be supplied by a village as a private servant to the negi, patwári, or other official).
DEWAL	... A kind of rice grown on unirrigated land.
DHACHNA	... To bring up, maintain, support.
DHACHI	... Up-bringing.
DHAKU	... Horizontal struts projecting from the wall of a Kulu house and supporting the balcony-verandah (<i>bálan-phirki</i>) which surrounds it.
DHALÍ JANÁ	... To tumble down. (O. S.)
DHAM	{ (1). The third day of the marriage festivities. (2). The marriage feast.
DHAMRU	... The fourth day of the marriage festivities.
DHANÁ	... To be tired.
DHARAN	... (1). Weight. (2). The weight of two <i>bhatís</i> or four <i>pakká sérs</i> .
DHAU	... Iron ore, in grains.
DHANÍ	... Master (applied to the Kanets by their Dági attendants: Cf. BETHU). (O. S.).
DHARCH	... A religious service, consisting of incense-burning and dancing before the <i>devta</i> .
DHARN	... The ground, the flour: <i>e.g.</i> , <i>dharn beshna</i> , 'sit down, sit on the ground.'
DHARETÍ	... Midnight.
DHAUNS	... Kettledrum.
DHILÍ	... Yeast or ferment for bread-making.
DHÍN	... Barley injured by rust and therefore inferior in grain.
DHÍR	... Direction. DHÍRA, 'Towards.'
DHODHAR	... Hollow tree.
DHONÁ	... To plane, smoothe: <i>e.g.</i> , <i>pathar dhoná</i> , to smooth stones: <i>kari dhoná</i> , to plane a beam.
DHORU	... Blanket.
DHUALKARU	... A man who absconds across the border with another man's wife. (Cf. NIAUKARU).
DHUNGAR	... Trap door in the roof: chimney.

DHUP CHILKI	... Sunrise.
DHUPÁLA	... Land which gets the morning sun.
DHUPOT	... Money subscribed to buy incense for worship of the <i>devta</i> .
DHURI	... Dust. <i>Dhúri-rí-dandí</i> . Cloud of dust: dust-haze.
DIBÍ	... Small earthen pot, <i>gharra</i> .
DÍHAN	... Edge of an irrigation-terrace: also the small ridge running along it.
DIHÁRI	... Day: hence the daily board of a labourer.
DIMLUNÁ	... To deny what one has said: go back on one's word. <i>Dimluá</i> = <i>Munkir gayá</i> .
DINDHOR	... Beehive.
DING	... Beam.
DINGRÍ	... A stack or heap of corn sheaves.
DIPPÍ	... Foot-bridge over a torrent.
DISNÁ	... To beat.
DOHRI	... Puffing and blowing.
DOJÍ	... (1) A large bag made of three or more sheepskins joined together, holding about three <i>bhárs</i> of gram. Hence (2) A measure, equal to three <i>bhárs</i> .
DORÍ DESÍ	... Cross betrothal contract, where a brother and sister are betrothed to a sister and brother.
DORÁ	... Rope.
DOSRÍ	... Necklace.
DOTHÍ	{ (1) Morning. (2) To-morrow morning.
DOTHRÁ	... Maternal grandson:
DRA	... Scarecrow.
DRAṂ	... A weight used in weighing wool, one-third of a <i>kacha sér</i> .
DRAWRI	... Flooring plank. <i>Dráwará shach gaín</i> , 'The flooring planks have been left out,' i.e., the house is only a shell: the floors of the upper storeys have still to be supplied.
DRAHAI	... A ferry man or fisherman who makes use of an inflated skin to help him in getting about in the water.
DRIÁ	... An inflated buffalo skin, used by <i>drahais</i> .
DRUBTU	... Scribe: writer. (M.)

DRUGH	... Wooden grain chest, or small closet, for holding grain.
DRUN	... A measure of grain, holding 16 <i>pathas</i> : the Kulu " <i>bhár.</i> " (M.)
DUDHNA' : a l s o	To milk a cow or goat.
DUHNA.	
DUGARU	... Wooden cup.
DUKHI'	... Illness.
DUM	... Rebellion : demonstration by a mob.
DUMS	... The area of irrigated land that can be sown with a <i>patha</i> measure of rice seed. (Cf. <i>kánsí</i>).
DUNNA'	... To tell, speak.
DUNU	.. A leak.
DUPURU	... Leavened bread made with wheat flour or barley flour.
DUSÁKHI'	... Land yielding two successive crops in the year (<i>dofaslí</i>).

D. ड

ḌĀḌHU'	... The wooden wheel of a water-mill.
ḌĀGĪ'	... A low-caste hillman.
ḌĀL	... A stalk of tobacco.
ḌĀLIA'	... An orderly. (Corruption of the English word).
ḌĀNU' : ḌĀNĪ'	... A Ḍāgi boy or girl.
ḌAG	... Precipice.
ḌAGĀND	... Rinderpest. (S.)
ḌANDĀL	... A stalk of <i>kachálu</i> or yam.
ḌHĀK	... Waistband.
ḌHĀNGAR	... The larger variety of amaranth or <i>sariára</i> .
ḌHAGERNU	... A tool used by goldsmiths.
ḌHANKH	... } Precipice.
ḌHAG	
ḌHENKI	... One of the lengths or logs into which the trunk of a tree is cut before being split up into planks or beams.
ḌIDU	... A small barn for storing unthreshed grain.
ḌOḌĀ'	... Poppy capsule.
ḌORU	... (1) Blanket ; (2) a pair, couple : husband and wife.
ḌUAR	... A cave, cavern.

E. ए

EWAL ... Unbearded barley (introduced into Kulu from Láhul).

ESHO ... This year: (also *heso*).

G. ग

GÁBĪ ... Ewe.

GÁBU ... Lamb.

GÁCHĪ ... Woollen waistband or sash.

GÁDĪ ... A man's load of corn: twenty sheaves.

GADLU ... An earthenware vessel for churning curds in.

GÁMBRU ... (1) A lime: (2) a woman's breast.

GÁSH ... Rain.

GÁCHHLA ... Empty.

GABAR ... Late at night.

GABRU ... A beardless youth.

GAGAL ... (1) A pebble: (2) stony soil.

GAGARNA ... To eat and drink.

GAHAR ... Land lying at a considerable elevation, about 7,000 feet above the sea or over: applied both to the pastures and to the cultivated land at that elevation.

GAHLA ... A green beetle.

GAJAR ... Dusk.

GALNA ... To wither.

GAR ... Long grass.

GARÁERĪ .. The blackbird.

GARANDH . Rinderpest.

GARBHANTĪ ... Pregnant.

GATĪ SATĪ ... Funeral obsequies.

GAUNA ... Thick, plentiful.

GHÁLNA ... To pay off a debt by labouring for the creditor: applied also to labouring for the father in order to gain his daughter as a wife.

GHĀR ... (1). The system of letting land on kind rent of half the produce: (2) kind rent.

GHAHAIN ... An uncultivated piece of land in the middle of cultivation, from which the natural wild grass is cut for hay.

GHAHĪ ... Black bear.

GHAARĀT ... Watermill for grinding corn.

GĤARET ... A collateral relative.

GHARMOT	... A hut: small house.
GHAROSA	... A poke, shove.
GHARSER	... The fields immediately around the farm house: well manured land.
GHARTA'S	... The wooden regulator of a watermill.
GHARTH	... The stone mill-wheel: millstone.
GHATĪ	... Without, wanting, excepted. (Used as a post-position).
GHAYĀĪ	... White rose.
GHOTĀ	... A mildly intoxicating drink made from the fresh leaves of the hemp plant. (R.)
GHUGHLA	... Conical (?). Used in the expression <i>ghughlá topi</i> , a conical cap, like a nightcap, used by shepherds, with a flap behind to cover the ears and neck.
GHUGHU	... A head of Indian corn.
GHUNGHRU	... A small bell-shaped pendant attached to the silver head ornament (<i>tora</i>) worn by Kulu women.
GIHĀNA	... Fire: bonfire.
GILAR	... Goitre.
GITHA	... Fireplace. (From <i>Angithi</i> ?)
GĪCHĪ	... A sweet cake.
GĪSH	... Above; up.
GISHNA	... To pull.
GLĀO	... A spider. (R.)
GOCHHRU	... Kerchief worn on the head by Kulu women.
GOJ	... Secretly.
GOLĪ	... Handmaid.
GOR	... A wild boar's digging.
GORĪ	... The basket (or <i>kiltá</i>) forming the feeder for receiving the corn to be ground in a water-mill.
GORU	... A bullock: cattle generally.
GOSAR	... A hill path, broad enough and well enough made to be passable for hill cattle.
GOSHEH	... The custom of letting out gold or silver ornaments on hire; chiefly practised by widows who are prevented by their mourning customs from wearing their ornaments themselves.
GOTA	... A first or early sowing.

GOTNA'	... To stop. (S.)
GRÁSNI'	.. Household god. (O. S.)
GUAHAR	... A house (<i>ghar</i>).
GUCHHA'	... Small loin-cloth, adjusted to a string or tape tied round the waist.
GUGAN	... A herb.
GUHÁRNA'	... To open.
GUN	... Stout rope used for dragging beams by.
GUNA'	... Blue primrose.
GUNI'	... Grey monkey : <i>langúr</i> .
GUR	... Priest or inspired interpreter of a god's wishes.
GUTHU	... Finger.
GUTY'	... Nut : fruit stone.

H. ह

HARGI'	... A village feast. (S.)
HÁTU	... The upper portion of a weaver's comb.
HAK	... A shout. (Punjabi <i>hakal</i>). <i>Hak mári</i> (as far as a shout can reach).
HANDHA	... Earthenware pot (<i>gharra</i>).
HARDY'	... The small planks forming the base of a window-frame.
HARKORI'	... The stocks: (M.) [These were in use in Mandi State as an instrument of punishment in very recent times, if indeed they do not continue to be so used.]
HARTH	... Wife. (O. S.) [Perhaps a corruption of 'aurat.]
HAR	... A flood or "spate" in a river or torrent.
HASL	... Land revenue. (S.)
HATHU	... A wooden scraper for collecting the sap exuded from poppy-heads.
HAVAN	... An offering of burnt grain.
HESO	... This year.
HERNA'	... To see.
HIBIRI'	... Blackberry. (S.)
HIJ	... Yesterday.
HIK	... The chest, breast.
HÍLA-PÍLA'	... An earthquake.
HING	... The sacrifice made on the tenth day after a death.

HINGLU RANGU }
 HINGRI RANGI } Vari-coloured.

HIUN : also HIUND (1) Snow : (2) the winter (*i.e.*, the months of Posh, Mágh, and Phágan).

HOCHA ... Small. *Hoche mote* (small and big) of a flock of sheep or similar collection containing both large and small animals.

HURI ... Imprisoned.

I. इ

IJ ... Mother. (S.)

INDRA ... A spherical cake made of peasemeal.

ISH ... Damage done to a poppy field by excessive snow.

J. ज

JÁBAL ... A collection of stones and boulders, *e.g.*, the *débris* of a landslip.

JÁGRU ... The second day of the festivities at a wedding.

JÁJIRI ... Earthquake.

JÁKH ... Walnut. (S.)

JÁN ... A large rock.

JÁTRA ... A fair : village festival. *Játrá-ká-kaprá* (best clothes).

JACHRI ... A young shoot of tobacco or similar plant.

JAG ... A fair : the first day of the wedding festivities.

JAKNA ... To beat.

JALÁRA : also

JALER ... The "uppers" of a grass shoe.

JALI SARIÁRA ... The large crimson amaranth.

JALOLAN ... Shaving of the head.

JAMIT ... A partition-wall.

JANDRAUN ... Money paid as consideration for obtaining a wife.

JANDROTI ... A mould for graduating the fineness of wire : used by goldsmiths.

JANG ... Leg.

JANGLERNA ... To delve the inside of the ridge (*díhan*) round the edge of a cultivation terrace. (This is done from time to time to prevent the ridge from becoming so broad as to encroach on the area available for cultivation).

JANGLI'	... Low: the lower.
JANITRU	... Wedding guest.
JAPNA'	... To count.
JAR	... A long, narrow irrigation terrace.
JARA'	... A young, blanched shoot of barley. It is a common practice to sow a little barley in-doors in a cattleshed or similar shelter: the young yellow shoots are offered to the village gods at the fairs held in the spring, and are also worn by the people in their head-dresses.
JARA'HAN	... A stout nettle with large divided leaves, differing in this respect from the common stinging nettle (<i>ihan</i>) which has undivided oval pointed leaves. It has also a more powerful sting (whence probably the name, from <i>jar</i> , poison) and the fibre being stronger is manufactured into ropes and into the material for the soles of hemp and grass shoes.
JARI'	... Herbs used in the manufacture of <i>dhili</i> or yeast for making bread.
JARI'HUN	... Never-melting snow: <i>névé</i> : glacier.
JARI'LA	... Wages.
JARL	... A marsh.
JATHI'RA	... Juryman: one of the council appointed by the villagers in the isolated village of Malána to settle disputes.
JATA'	... The beard of a head of Indian corn.
JAUKHAR	... } Brushwood.
JAKHAR	
JAUMPHRI'	... House, hut.
JAUNLI'	... Front.
JAWA'	... First or early sowing.
JAWAR	... Fever.
JAWARU	... One of the labourers employed by a villager when building or rebuilding his house. They work without remuneration on the mutual help principle and are rewarded only by a big feast.
JEHA'	... Such as, like: (following the noun of comparison).

JELTA	... A man whose turn it is to render forced labour (<i>begár</i>). Hence the word is applied to a man sent to cut hay for a traveller's horses : and even to a man who has arranged to keep a supply of fowls for the use of travellers in consideration of not being required to render forced labour.
JERNÍ	... Maize sown on land from which a barley crop has been taken ; an early ripening variety.
JEWRA	... Rope.
JHANT	... Hair on the body.
JHALANKHARA	The portion of the roof covering the balcony verandah (<i>phirkí: bálán</i>) surrounding the house.
JHANJARA	... The re-marriage of a widow.
JHARIALA	... Custodian of the forests under the Rájás : applied now occasionally to the <i>rákhá</i> or assistant forest guard whom the people living within a certain area are required to maintain.
JHAWA	... A small flat diamond-shaped piece of silver. The <i>torá</i> , the favourite head ornament of the Kulu women, is composed of these.
JHECHA	... An inhabitant of the Upper Biás Valley above Sultánpur.
JHIR	} Brushwood.
JHIJHAR	
JHOL	... Curds (<i>chhás</i>) or butter milk simmered and stirred into a porridge.
JIBÍ	... The main roof rafter, extending along the length of the roof at the apex.
JIJU	... Worm.
JIKRU	... Clothes : wearing apparel.
JYLA	... Low, lower.
JYM	... The coarsest of three varieties of flour made from horse chestnuts.
JYMOLU	... A flat cake made of <i>jím</i> (horse chestnut flour).
JYNNÁ	... To lose, be beaten.
JISH	... Early morning.
JOCHRI	... Seedling.

JOGNI'	... A witch or malicious sprite, haunting a mountain-top or water-fall. <i>Jogní-ká-jhánt</i> , a waving moss or lichen growing on <i>kharsu</i> trees (<i>quercus semi-carpifolia</i>) at a high elevation.
JOI'	... Wife.
JOKNA'	... To beat: to quarrel.
JOL	... A harrow, or flat field-roller.
JOLKA'	... Clothes. (O. S.)
JORI'	... <i>Mohru</i> or <i>ban</i> leaves: i.e., leaves of the <i>quercus excelsa</i> and <i>quercus longi-folia</i> : used as fodder for sheep.
JOT	... Light: moonlight.
JOT'	... A mountain: a mountain pass.
JUA'	... Louse.
JUAR	... Another form of <i>jawáru</i> (q.v.)
JUB	... A grass which comes up as a weed in wheat fields, choking the corn in some cases.
JULI'	... A hole between two stones.
JULPHU	... A couplet of rhyming verses.
JURY'	... A roll of tobacco leaf. (The tobacco grown in Kulu is of a peculiar kind, cultivated in the autumn harvest: the leaves are dried on the house top and rolled up into thin cylinders or rolls).

K. क

KACH	... Short trousers.
KACHU	... A short <i>chewal</i> (q. v.), e.g., those on either side of the door.
KAKHAR	... Wooden mill-wheel. (S.)
KANCHHA'	... Blackberry. (O. S.)
KANDLI'	... Mustard.
KANI'	... A rock reserved for husking rice upon. The rice is placed in a hollow in the flat surface of the top of the rock and husked by means of repeated blows from a long pole.
KANSI'	... The area of irrigated land that can be sown with four <i>patha</i> -measures of rice seed.
KANU	... Rice husks or chaff.
KAPAR	... A person, individual.
KAPU	... The cuckoo (also <i>kupu</i>).

- KAR ... Revenue.
- KĀRAL ... The stinging nettle with divided leaf (*jaráhan*) from the fibre of which ropes, &c., are made. (S.)
- KĀRHNA ... To stir (with a spoon, &c.).
- KĀSH ... A row of short upright planks filling the space between the top of the wall and the roof of a house. (S.)
- KĀSHI' KARNÁ' ... To twist fibre into threads.
- KĀSI' ... A small sheaf or handful of corn.
- KĀT ... (1) Wood, timber: (2) a beam (general term).
- KĀTI ... (1) Shears for shearing sheep: (2) the roof beams forming the sides of a vertical triangle of which the *baurí* is the base. There is one such triangle at each gable-end of a house, and sometimes one in the middle as well. The long and slender rafters supporting the slates or shingles rest upon the *kátis*.
- KĀYAL ... A pine (*Pinus excelsa*).
- KABELÁ ... It got dark.
- KADEMNU ... The probe: one of a bunch of small surgical instruments carried by nearly every Kulu man for the benefit of his sheep, &c.
- KADI' ... Sometimes.
- KAHT': also KANT' (1) A skin: (2) a measure of grain: half a *khalru*.
- KAJERI' ... Ivy.
- KAINTA ... A pine cone or fir cone.
- KALÁI ... Pea-hen (wild).
- KALÁR ... Noon.
- KALÁU ... A pulse.
- KALANGI' ... The crest of the *manál* pheasant: a favourite ornament for a man's cap.
- KALAUN ... A forest of deodár (*kelo*). The etymology *kelo* + *ban* (forest) has been suggested.
- KALECHI' ... Yellow raspberry. (S.)
- KALER DHUP ... The time in the forenoon when the sun is pretty high: about 10 A.M.

KALESHA' :-Y	... Kálij pheasant.
KALÍ'HUN	... "Bunted" wheat ; <i>i.e.</i> , when the grain in the ear turns into black powder.
KALKA'	... A small ark, holding (or constituting) the household god : it is kept sometimes on the roof, sometimes in the verandah or in-doors.
KANÁSHY	... The peculiar dialect or language spoken by the inhabitants of the isolated Malána Valley (<i>see</i> Introduction).
KANATLA'	... The straw or fodder of <i>kauní</i> (a millet).
KANDA'	... A mountain pass.
KANDU	... A rope used at the cattle-festival (<i>badranjo</i>). It is tied round the necks of the cattle and strung with leaves, and after the festival is hung between two trees.
KANEJ	... The hole made at the end of a beam for inserting the rope by which the beam is pulled along.
KANEJU'	... The horizontal beams of a <i>sánghá</i> bridge connecting the central beams (<i>paj</i>) with the abutments.
KANÉT	... Name of a caste.
KANGRER	... The hams of an animal.
KANGU	... Rust in wheat or barley.
KANIÁRA'	... Thatching.
KANÍ JAU	... "Bunted" barley. (<i>Cf.</i> <i>kalíhun</i>).
KANJU	... The <i>kátí</i> at the gable-end of a house.
KANKAR BAN-	
KAR	... Stony land.
KAN-KOTAN	... One of the small surgical instruments carried by a Kulu peasant in a bunch attached to a chain pinned in his blanket or plaid. The <i>kan-kotan</i> is for cleaning the ears of sheep.
KANOL	... Stout rice straw, which has not been trodden by cattle in threshing.
KANOR	... Horse chestnut (<i>Pavia Indica</i>).
KANORA'	... A winnowing-tub. (<i>O. S.</i>)
KAR	... Revenue.
KARÁLU	... A percentage on the revenue taken in addition to it by officials under the Rájás.
KARÁCHA	more properly (<i>karrocha</i>). Holly.

- KARAH PA-DENÁ To cleanse a gold or silver ornament, just taken from the furnace, by dropping it in a paste (*shakorí*) made from apricots.
- KARASHÁ ... Honey-comb.
- KARAKNÁ ... To winnow.
- KAROG MAROG... Foot and mouth disease.
- KAROHÍ ... Goat's flesh: especially the present of goat's flesh made to the Negi of a Kothí on the occasion of a marriage.
- KARORU ... Threshing.
- KAROSHÁ ... Roof beam, at the end of the roof, along the breadth (*baurí*).
- KARROCHA ... Holly.
- KARSHANÍ ... (1). Ploughing: (2) cultivated land.
- KASÁKRU ... Fresh water-crab.
- KASAUN ... A forest of alder trees (*kois*). (Cf. *Kalaun*).
- KASH ... Oath (corruption of *qasm*?).
- KASHMÍR ... The month of Mágsar (corruption by transposition of letters).
- KATAHAR ... The first floor of a three-storied house, used always as a granary and store-room.
- KATHARU ... The head man of a village or parish under the rule of the Rájás.
- KATHAN .. Bad, difficult, precipitous (of a path).
- KATHERÁ ... A wooden vessel for holding *ghí*.
- KATLOSHU ... The wooden stand in which the spindle is placed when wool is spun with the hand.
- KATÉR ... Land cultivated only at long intervals; as much as 12 years being left between the periods of cultivation.
- KATH
KATHE } Together (*ikathan*).
- KATHAGLÍ ... Bars carried horizontally on men's shoulders to support a beam when it is being carried out of the forest.
- KATLA ... The coarsest kind of horse chestnut flour: the same as *majará*.
- KAWÁÍ ... A kind of grass (like Italian rye-grass), growing spontaneously on land left fallow after a wheat crop and very good for hay. It also grows wild on the hill sides.

KAWARÍ	... A wedge for dovetailing two beams together.
KELO	... Deodár tree.
KENKÍ	... Alone: separate. (O. S.)
KEPHRÍ	... A wooden mask, used in orgies at certain fairs in Kulu.
KEUTÍ	... A gold ear-ring, worn by men. (O. S.)
KHÁK	... Mouth.
KHÁPRÁ: -I	... Old.
KHÁRU	... A sheep (castrated).
KHÁTÍ	... A hole, or cellar, in a barn.
KHÁṬA	... Curds.
KHÁU	... The aperture in the ridge round the edge of a cultivation terrace through which the water escapes.
KHADA	... Broad, wide.
KHAINÍ	... Rafter supporting ceiling (synonymous with <i>bharainí</i>).
KHAL	... A small court paved with flat stones for threshing and winnowing grain. The barn generally adjoins it and so is often called <i>khal</i> also, though more frequently <i>paráchha</i> .
KHALÍN	... A threshing floor in a rice field made by stamping the irrigated land flat after the removal of the crop.
KHALRU	... (1) A goat-skin: (2) a measure of grain: half a <i>doj</i> .
KHAMBA	... The upright posts of the balcony-verandah (<i>phirkí: bálán</i>).
KHANÁJ	... Buckwheat grain (analogous to <i>anáj</i> , wheat flour).
KHANÁN	... Damage, mischief. (? Corruption of <i>nuksán</i> by transposition?).
KHANER	... A high bank.
KHANÍHUN	... A variety of wheat with bearded ears and reddish grain.
KHANOD	... The go-between in the arrangements for a marriage.
KHANOLA	... Thick rice straw. (Cf. <i>Kanol</i>).
KHAPÍ	... (1) Mustard leaves dried and used as a vegetable in the winter: (2) Tinder for the flint and steel, the fluff of various shrubs.

KHARÁ	... Good.
KHARANT	... The beams at the gable-ends of a house for supporting the frame-work of the roof. (O. S.)
KHARÍRA	... Fowl-house.
KHARODÍ	... Bad luck.
KHARORNA	... To rake straw with the threshing fork.
KHARYÁN	... The lowest roof-rafter, thicker than the upper ones.
KHATANG	... Hemp plant bearing female flowers.
KHATNA	... To work : <i>khati karne Simla gayá</i> (he went to Simla to get work).
KHAWÁSI	... A concubine.
KHERÍ	... A small winnowing tub.
KHIÁRU	... A closet for sheltering calves in the ground-floor of a house, which is always used as the cattle-shed.
KHIL	... (1). Flower : <i>khilna</i> (to blossom) : (2) the wall supporting a cultivation-terrace.
KHILA	... (1) Empty : (2) fallow.
KHOL	... A water-course which is dry except in times of rainfall.
KHONA	... To spread manure.
KHONJNA	... To expel.
KHONNA	... To give water from the canal to a rice-field.
KHUNDÍ	... Nose-ring.
KHUNDU	... A small cultivation-terrace.
KHUNKSHÍ	... Silver hook for attaching the <i>torá</i> (a silver ornament) to the kerchief worn over their hair by Kulu women.
KIÁR	... Terraced land irrigated by cuts from hill-streams. (S.)
KÍLNI	... A small hoe.
KIRTA	... } Basket or oreál carried on the back. (So written by the natives : the <i>kilta</i> of English books).
KIRRA	... }
KIRS	... Enmity. (Transposition of the letters of <i>riks</i>).
KÍS	... The beard of the ear of cereals.
KOCHRI	... A small cultivation-terrace.
KOHAL	... <i>Dolichos Sinensis</i> .
KOHARA	... Haze (caused by dust or by heat).
KOISH	... Alder tree.

KOKAL	... A pulse sown sometimes along with Indian corn. (R.)
KOL	... Oil-press.
KOLA'	... A small roof-shingle.
KOR	... Above. (S.) [Cf. <i>Bír</i> (2)].
KORA'	... (1) Blind : (2) blank, not written upon.
KOSHA'	... A wooden platter.
KOTHRU	... A large cultivation-terrace.
KOTNA'	... To hoc, to dig.
KOTHI'	... A circuit of villages under the control of a Negi.
KRI'PA	... Kindness.
KRI'RI'	... A boys' game.
KUA'	... A pulse.
KUDI'	... <i>Rosa Brunonis</i> .
KULÁRI'	... The morning meal.
KUL BIL	... Altogether, entirely (<i>bil-kul</i>).
KULTH	... (1) Butter : (2) sheep-skin : (3) a pulse.
KUMURKH	... Scoundrel.
KUNDHI'	... Kiln for iron-smelting.
KUNGASH	... The common stinging nettle. (S.) [Cf. <i>Káral</i>].
KUNI'	... The angle at the meeting of the end and side walls of a house. <i>Kát-kí-kuní</i> is the term applied to an extravagant style of house building in which each side <i>chewal</i> rests upon an end <i>chewal</i> and consequently more timber is used than stone and the angle of meeting of the side and end walls forms a continuous edge of wood.
KUNTHA'	... Coat.
KUNU	... A stack of rice straw or of hay.
KUPU	... The cuckoo.
KURAM	... Related through the betrothal of near relatives.
KURI'	... (1) A small tank : (2) a hut.
KUSHTHI'	... Leper.
KUT BHARNA'	... To pay interest.
KUTHIÁLA'	... Treasurer : custodian of the royal granary.
KUTLI'	... A block of cultivation terraced on a steep hill side.

KUT: KUTAL ... Cultivated land lying at a high elevation (above the *gahar*) yielding in the course of two years only two crops, buckwheat followed by wheat.

KUTNA ... To husk grain: to pound.

L. ल

LAHTU ... Fleece: a wisp of wool.

LAPH ... Singing, scorching.

LARA ... Husband: *lári* (wife).

LARKY ... A series of long nets set up one behind the other along the ridge of a hill in order to catch hawks.

LAS ... Unfinished: not yet worked up (of a felled tree which has not yet been cut up into planks).

LATA ... Lamé.

LAULI ... A long wisp of hay hung up on a tree to be dried in the sun.

LADA ... A pancake made of horse-chestnut flour (*sík*).

LAGAN ... Marriage ceremony.

LAGCHAR ... Ceremonies.

LAGERNA ... To force rice-seed to sprout before sowing by moistening it and keeping it in a warm place.

LAKAR DADA ... Grandfather's grandfather.

LALOTA ... Haystack. (O. S.)

LANAUN ... Reaping (from *lun-ná*: cf. *khachaun* from *khuchná*.)

LAR ... A ram.

LARJA ... Binding-beam (*chewal*, *q. v.*)

LASAN ... Landslip.

LASNI SARIARA ... Crimson amaranth.

LATA PHATA ... Moveable property.

LER ... A wail, lamentation.

LIGA:-I ... Moist, wet. (Transposition of letters of *gíla*).

LINGNA ... Tail. *Sháli-ká-lingná* (lit., jackal's tail: wild tobacco plant; known in the plains as *gidar ká tamáku*.)

LINGRI	... Edible fern. (The young fronds, just emerging above the ground make an excellent vegetable or curry).
LINGTI	... The first day (or <i>sájá</i>) of the month of <i>Chetar</i> .
LISRI	... Blackberry.
LOAD	... Children: descendants. (Transposition of the letters of <i>aulád</i>).
LOBHI	... Covetous. (O. S.)
LOGAR	... Club, stick.
LOJH	... <i>Symplocos Crataegoides</i> .
LORNA	... To want, require. <i>Lori</i> , with the infinitive of another verb, "It is necessary to...", "It must be..."
LUGRI	... Beer made from rice or millet.
LUHÁNG	... Red.
LUHAR	... <i>Sariára</i> chaff.
LUKNA	... To hide.
LUKNI	... A grub which forms nets like cob-webs in trees.
LUMJA	... A jar of <i>lugri</i> or hill-beer.
LUMRI	... A kind of bread.
LUNDRI	... <i>Osmunda Regalis</i> .
LUND	... Adulterer.
LURI	... A tendril.
LUSNA	... To fall down.
LUTLA	... A variety of wheat with white grain and unbearded ears.

M. म

MANJHI	... A grass from which ropes and grass shoes are made (<i>bagrú</i>).
MAOLA	... Maternal uncle.
MARAN	... Elm-tree.
MATHA	... Forehead.
MATRI	... Mortgage. (O. S.)
MAGRA	... A spout for drawing water off a spring.
MAHARA	... A buffalo-shed.
MAHU	... A bee.
MAJARA	... The coarsest kind of horse-chestnut-flour.
MAKHIR	... Honey.
MAKRI	... The wedge connecting a parallel pair of <i>chewal</i> in a wall.

MALAY	... The laying in of a supply of salt (from the salt quarries in Mandi State).		
MALCHEKAR	... Manure.		
MALE	... A kind of wild grape.		
MALELA	... Yeast, (also MALERA'.)		
MALES	... Bird cherry.		
MAMPI	... A kiss.		
MANDAR	... (1). A temple. (2). A roof (O. S.)		
MANDRA	... Broad, thin, ear-rings of glass worn by <i>jogis</i> ,		
MANDREULI	... The strings forming the frame of a rice-straw mat.		
MANDRI	... A mat of plaited rice-straw.		
MANDAY	... Threshing.		
MANDHAL	... A mask made of wood. (S.)		
MANDNA	... To thresh (grain): to bleach (cloth.)		
MANJAT	} O.S. {	Land at a medium elevation (5,000 to 7,000	
MANJIT			feet above the sea) favourably situated for
MANJEWTA			the production of most Himalayan cereals.
MANSHU	... A box, chest.		
MARAKH	... (1). The relations of one's wife, or the house in which they live. (2). Maternal uncle's house.		
MARHAUN	... A grove of forest of oak trees (<i>morhú</i> , <i>quercus excelsa</i>).		
MARKAL	... A goldsmith's mould.		
MASRU	... A sort of silk cloth.		
MATHI	... Many: numerous.		
MATHINGLA	... A handful of parched-barley-flour (<i>satú</i>).		
MAWRI	... A kind of rice, often grown in unirrigated land.		
MEDI	... A bee-hive—usually a sort of box fitted into the wall of the house. (S.)		
MELATI	... Black, well-manured soil.		
MEND	... An iron rod for breaking up hard soil.		
MER	... The floor of a room or of the whole of one floor of a house. <i>Merná</i> , to lay down the planks of a floor.		
MERA	... Kindness. (O. S.)		
MET	... Wall of a house; especially the stone-work of it.		
MICH	... Female.		

MÍNA	... Enamel.
MIRG	... Panther.
MIRGH SANDAÍ	... The month between the 15th of <i>Jeth</i> and the 15th of <i>Hár</i> , the hottest time of the year in Kulu.
MÍRU	... The wooden stem of a <i>hookah</i> or <i>hubble-bubble</i> pipe.
MÍT	... (1) Cash wage : (I.S.) (2) friend.
MITAR	... (1) Friend : (2) brother-in-law.
MÍTARKA	... High caste : <i>kanet</i> (said to be derived from <i>bhítar-ká</i> 'of the inner circle').
MODÍ	... Grain merchant, store-keeper.
MORÍ	... Wheat or Indian corn, parched.
MORHU	... A kind of oak (<i>quercus excelsa</i>).
MOUJKÍ	... Voluntarily.
MOWÁNI	... The headmen of villages in remote times before even the rule of the Thákurs (who were displaced by the Rájás) had begun. To them is attributed the construction of many staircases and buildings in cut-stone which the people of the present day have lost the art of building.
MRICHH	.. A fabulous race of men said to have been employed by the <i>mowáni</i> to build the above-mentioned staircases, &c.
MUCHNA	... To knead.
MUDA	... (1) Woman, wife : (2) betrothal expenses.
MUKTI	... Free : freedom.
MUL	... Big : the bigger : the older.
MULÍ	... Entirely : at all.
MUL MÁN	... True mother (as distinguished from step-mother).
MUNÁÍ	... Shearing.
MUND	... Head.
MUNDRI	... The cross-bar connecting each pair of <i>kathagli</i> or bars for carrying purposes.
MUNGRI	... Wooden mallet, used for breaking iron ore, for crushing horse-chestnuts, &c.
MUNNA	... To shear.

N. न

NĀLU	... Shuttle.
NĀNDA	... A stammerer : stutterer.
NĀR	... Woman.
NĀRĀT	... Separate (NĀRĀT KARNĀ). To put out of caste.
NĀS	... (1) Ruin, destruction : (2) beam placed across the face of a building with open front, such as a temple or barn, to support the rafters on which rest the planks of the ceiling.
NĀTĀ	... The main roof rafter extending the length of the roof at its apex.
NABĀH	... Pertaining to the higher hills : highland.
NADĪ	... The part of a <i>hookah</i> or <i>hubble-bubble</i> stem up which the water is sucked.
NAHLU	... Caul.
NAIN	... The eye ; a glance.
NAKCHUNDĪ	... A small forceps : one of the bunch of surgical instruments for sheep carried by the Kulu peasant on his chain.
NALU	... A small cylindrical case, of cane or wood, for holding papers.
NAREL	... Small cistern for holding water in a <i>hookah</i> or <i>hubble-bubble</i> .
NARNU	... The knife used for making the incisions in poppy heads through which the poppy-juice exudes.
NASHNA	} To go, to move. <i>Nathá mágsar</i> .
NATHNA	
NATĀUTĪ	... The horizontal beams in the <i>phirki</i> or <i>bálan</i> (balcony-verandah) into which fit the beams that wall it in.
NAWĀRĪ	... An early meal partaken of by the peasant before he starts for his day's meal : generally the leavings of the evening meal.
NEGI	... Headman of a <i>kothi</i> , or circuit of hamlets.
NEJU	... The beams projecting from the abutment of a <i>sánghá</i> bridge to support the main horizontal beams (<i>paj</i>).
NENĀ	... To bring : <i>neú</i> , 'brought.'
NERĪ	... Separate.

NEWAL	... Low-lying land, less than 5,000 ft. above the sea. (O. S.)
NIAHI'	... The spring harvest : <i>Rabí</i> crop.
NIÁRÁ'	... Separate.
NIÁRIE	... Men who supply goldsmiths with tools and also buy the sweepings of their shops.
NIÁSHNA'	... To smoothe off the outside of the ridge at the edge of a cultivation-terrace in irrigated land.
NIAUKARU	... A man who elopes with another man's wife but settles the matter with her husband and is not obliged to cross the border. (Cf. <i>Dhuálkarú</i>).
NIBAN	... To be finished.
NIBAR	... Entirely, completely.
NICHÁ'	... Certain.
NIHÁRI'	... A holy day : day set apart for appeasing a <i>jogní</i> or witch.
NIHÁS	... Lower. (Cf. <i>piánd</i> .)
NIHÁSI'	... Field boundary.
NIKALDA'	... The east (<i>i.e.</i> , the quarter from which the sun comes forth.)
NIKAMSINDI'	... A fabrication : lying story.
NIMBAL	... Drought : fair weather.
NÍNDNA'	... To weed.
NIPAT	... False : fabricated.
NÍR	... The water-carrier attached to a temple.
NISHRÁNI'	... A watering to a field from a canal.
NISHTI'	... Below.
NÍULA'	... A vegetable gravy made from <i>másh</i> .
NÍUNA'	... To take away.
NOTHNA'	... (Another form of <i>nathná</i>). To move, go.
NOTHÁ'	... A sheaf of four <i>pulas</i> .
NUNU	... Fruit, berry.

O. ओ

OCHHRI'	... The nursery in which rice is first sown and from which it is planted out in the fields.
OGAL	... Pink-flowered buck-wheat. (<i>Fagopyrum esculentum</i> .)
ORTA'.....PORTA'	Hither and thither. (O. S.)

P. प

- PÁCHHNA ... To split timber with the axe.
- PÁCHÍ ... The ceremonies performed on the 13th day after a death.
- PÁL ... Long.
- PÁLA ... (1). Apple.
 (2). Time, turn, 'spell.' Hence applied to the men who, under the forced labour system, were kept in readiness at each stage throughout Kulu to be ready to carry a traveller's baggage or to fetch supplies for him, each village taking it in turn (*pálá*) to supply the men.
- PÁLSARÁ ... The headman of a '*kothi*' or circuit of hamlets. The term is still used in Mandi State, but has been replaced by the name NEGI in Kulu.
- PÁLU ... Little : thin : junior.
- PÁND ... The top storey of a house. (O. S.).
- PÁTI ... The planks (generally large and long) forming the floor of the balcony-verandah (*bálan: phirki*) surrounding a Kulu house. (See CHÁWRI).
- PÁTĻÁ ... Thin.
- PÁTH ... Sacred Hindu text.
- PACHNA ... To slit the poppy-head for the excision of the opium juice.
- PAHUR ... (1). Betrothal feast.
 (2). A present of *askalu* (cakes of ground rice) made to female relatives in the month of *Mágh*.
- PAIKHU ... The low caste attendant (a *Dági*) employed at funeral ceremonies.
- PAIRU ... Goat.
- PAJ ... (1). Wild cherry.
 (2). The large horizontal beams of a *sánrhá* bridge. They occupy the centre of the bridge, resting at either end on beams (*neju*) which slope up from the stone abutments into which they are built.
- PAJÁS : also PAN- The roof-beam extending the breadth of the roof
 JÁH. at each gable-end, supporting the framework.

PAJNA'	...	To produce, bear (of land).
PAJORI'	...	Old term for the assistant of a <i>pálsará</i> or <i>negí</i> : the head of a <i>phátí</i> or smaller collection of villages than a <i>kothí</i> ; now called a <i>lambardár</i> in Kulu.
PALAUNI'	...	Land so situated on the hillside that it gets the morning sun early.
PALECHHA'	...	Yellow raspberry. (O. S.).
PALEDI'	...	An arrangement by which a tenant borrows the bullocks of his landlord and in return gives so many days of his own labour.
PALENJA'	...	A fork for turning over corn.
PALHA'L	...	Shepherd.
PALUHA'	...	Twigs of brushwood: summer fodder for sheep.
PANDHE'	...	On, upon.
PANDOL'	...	The crest of a mountain-ridge.
PANGU'	...	Branch, bough.
PANIA'LA'	...	Small-pox.
PANIHAR'	...	A watering place at a river or stream.
PANJARI'	...	The horizontal beams of a balcony-verandah (<i>phirkí</i> : <i>bálan</i>) forming the framework into which fit the vertical planks that wall it in.
PANOHAL'	...	Hay. (O. S.).
PANYALI'	...	Irrigated land.
PAPRALA'	...	A hawk-trader.
PARACHA'	...	A detached granary or barn: occasionally a part of it is inhabited.
PARAL'	}	Thin rice-straw.
PARALI'		
PARASHA'	also }	Light: a torch.
PARESHA'		
PARATMI'	...	Old.
PARAYA'	...	Of or belonging to another.
PARDHAN'	...	One of the stouter roof-beams. (S.).
PARJA'	...	The people, subjects (as opposed to the <i>Rájá</i>).
PARNAI'	...	A saw.
PARSORI'	...	A generation.
PARTINI'	...	Cloth folded round the waist and loins.
PARVISHTA'	...	Day of the month.
PASAJU'	...	The bringing in of hay from the hillside. (S.)
PASHOKRA'	...	Lusty.

PATHA'	... A measure of grain : holding about two <i>pakka sérs</i> (4 lb) of barley.
PATHAWARÍ	... Deodár pollen.
PATIA'SHNA'	... To plough into furrows.
PATÍKA'	... Erect.
PATISHTA'	... Purification : the ceremonial cleansing of the nose-ring at a wedding, or of a new house.
PATÍ SINDHE	... Altogether.
PATRU	... Small silver pendants attached to the edge of the <i>torá</i> or silver head ornament worn by women.
PATRUÍ	... A small brass cauldron.
PATSELI'	... Blanket. (O. S.).
PATH	... All: altogether.
PAURÍ	... One side of the balcony-veranda (<i>phirkí : bálán</i>).
PAUSHA' MATÍ	... A light, sandy loam.
PECHNA'	... To pull down, (e.g., a house, partially or wholly : <i>kand pechí</i> , they broke through the wall of the house). To pull up (e.g., rice-shoots from the nursery).
PESHDA	... The beginning of a month, the first half. The latter half is referred to as CHUTDA'.
PETH	... A pumpkin.
PHAG	... Bonfire lighted at the <i>Holi</i> festival.
PHÁNDONA'	... To clean wool.
PHÁP	... A kind of yeast or ferment brought from Ladák, used in the brewing of <i>lugrí</i> or hill-beer.
PHÁPSNA'	... To feel with the hand : touch.
PHÁT	... (1) An open space in the forest, near a village : (2) a bit of hillside appropriated by a land-owner or landowners for the production of hay.
PHATÍ	... A circle of villages : smaller than a <i>kothí</i> which contains two to six or more <i>phátís</i> .
PHALÁR	} Horse chestnut flour of the finer kind. Hence also 'fast-day food.'
PHALÁRÍ	
PHALÍ	... A plank : a roof-shingle.
PHALTA'	... Plank : roof-shingle.
PHANDHÁRÍ	... Priest.

PHAPHLU	... Wooden scraper for removing raw opium from a poppy-head.
PHYPHRU	... A kind of sorrel, eaten as a vegetable.
PJAR	... The higher land : the hill-tops. (S.).
PHARAKNA	... To wash : to shake up in a sieve.
PHARAHRI	... A flag.
PHARJ :	or } The day before yesterday.
PHARSH	
PHAROGAL	... Land set aside for the maintenance of an unmarried female member of a family.
PHATIK	... Chrystal.
PHATKRI	... Cattle anthrax.
PHAULI	... A two-legged stool carried by a <i>sádhú</i> .
PHAURI	... Paddle used by the swimmers who make use of inflated skins.
PHAURA	... Wooden hoe.
PHEDU	... <i>Ficus caricordes</i> .
PHETA	... (1) Long : (2) Straight : (3) Level ; along the level.
PHIMPHRI	... Butterfly. (<i>Hindi Bhinbirî</i>).
PHIMRA	... A porridge made of amaranth grain (<i>sariará</i>).
PHIRKI	... The balcony-verandah protruding from and surrounding the upper storey of a Kulu house, generally closed in with planks so as to form a sort of extra room.
PHUBU	... Knoll : hillock.
PHUKHNA	... To burn.
PHUKI	... Soul : heart.
PHULANG	... Hemp plant bearing male flowers.
PHUL-TIKA	... Adornment.
PHURI	... Storey of a house.
PIAND	... Upper. (Cf. <i>nihár</i>).
PIARNA	... To understand.
PYCH	... Rice water.
PICHHAUWA	... A late or second sowing.
PIHRU	... A sheep or goat.
PINDA	... A fleece.
PINDU	... A house. (O. S.).
PNDI	... <i>Lingam phallus</i> .
PNDLU	... A double handful of <i>satú</i> .

PÍNI	... A bush bearing fruit somewhat resembling currants.
PÍRAÍ	... Fee for pressing oil from mustard seed, &c.
PÍRNA	... To express oil.
PÍR	... Pain : ache.
PÍRA	... Tight.
PÍPLÍ	... Red-pepper plant.
PÍSHAN	... To grind : grinding.
PÍTHA	... Flour.
PÍU	... A small bird with a mournful call.
PIYAR	... A kind of <i>chapátti</i> .
PO : also PAI	... A fir (<i>Abies webbiana</i>) (O. S.) [called <i>Tos</i> elsewhere.]
POGLU	... An ordeal by which the rights of two rival claimants are tried : each lets loose a goat and the one which "shivers" first is given the victory.
POHLU	... Hay. (O. S.)
POLA	... Hollow (of a tree : also of grain in a bad harvest).
POROHA	... A place by the wayside where a man stations himself to give or sell water to way-farers.
POSH	... (1) The month of Poh : (2) cold.
POTLA	... (1) A brass cauldron : (2) rice which has been husked in a mill. The mill does not remove the husk so completely as does pounding with a pole.
POTRI	... A bundle.
PRAĻA	... Sunny : land that gets the morning sun.
PRAMU	... Mason : assistant to the <i>tháui</i> or carpenter.
PRAMA	... Masonry work.
PRATÍ PADA	... The first quarter of the moon.
PUHÁL	... Shepherd : also <i>palhál</i> .
PULA	... (1) Grass shoes, <i>i.e.</i> , shoes of which the uppers are made of rice-straw, or <i>munji</i> grass, or hemp, and the soles of nettle or hemp fibre. Those made of hemp are known as <i>urwái púlá</i> : (2) a small sheaf, containing two <i>kási</i> or handfuls.
PUMBÁ	... A man who cleans wool.

PUNG	... Edge: border. (R.)
PUNG	} (1) A terraced field: (2) shade.
PUNJ	
PUNNA	... To winnow.
PUNTA	... A winnowing place.
PUNU	... Full moon.
PUR	... Storey of a house.
PUTUHRU	... Baked bread.
R. र	
RACH	... The teeth of a weaver's comb.
RACHI	... Night. (S.)
RAI	... A fir (<i>Abies smithiana</i>).
RAKH	... Ashes: especially the smear of ashes made on a heap of garnered grain with a view to the detection of theft.
RAND	... Compensation paid to an injured husband by an adulterer.
RAB	... <i>Kachálu</i> or yams, when cut and ready for eating.
RACHKAT	... Weaving machine.
RAGUA	... Peach-stone.
RAKHAL	... Yew tree.
RAMBRA	} Good: in good condition.
RAMRA	
RANDOL	... Widow.
RANGAN	... <i>Dolichos Sinensis</i> . (O. S.)
RASAYN	... Adulterated opium.
RASOI	... Kitchen: cooking place.
RATAOH	... A species of mortgage by which a piece of land is hypothecated for a number of years in payment of both interest and principal of a debt. (O. S. Cf. <i>Shákh charaun</i>).
RATIUN	... The variety of wheat with reddish grain and bearded ears.
REAN	... A washing trough.
REKH CHEKH	... Demarcation of a boundary.
RETRI	... A goldsmith's file.
RIALU	... Pine or fir needles (<i>rai, tos, or kelo</i>).
RIATA	... Plot of land reserved as a nursery for seedling rice in irrigated land.

RIJNA'	... To ferment.
RIKS : also RIST	... Enmity.
RIN	... (1) Debt : (2) an advance of seed grain, payable at harvest time with 25 per cent. interest.
RINGTU	... One of the logs into which a felled tree is cut before being worked up into planks and beams.
RINGHAL	... Hornet.
RINY'	... (1) Mistletoe : (2) a debtor.
RINNA'	... To boil : to fry.
RIT'	... Season of the year.
RITH	... Sheep. (S.)
RITI'	... Custom. (S.)
RIUN	... Wooden trough. (S.)
ROPA'	... Terraced cultivation irrigated from hill-streams.
RORA'	... Roof rafter, supporting the slates or shingles.
RORHI'	... A boundary pillar.
RUA'	... Small comb used in weaving.
RUB	... A sheep.
RUECHRA'	... Nursery for rice seedlings. (O. S.)
RUHNI'	... The planting out of rice from the nursery into the fields.
RUKHA'	... Insipid : dry.
RUNDA'	... One of the lengths into which a felled tree is cut before it is split up into planks or beams.
RUNDLI'	... A variety of wheat with white grain and bearded ears.
RUP-RUP	... Twilight.
RURH	... Drought : hot weather.

S. स

SA' : also SO	... A meadow or lawn sacred to a <i>devtá</i> and reserved for fairs and religious ceremonies.
SAJA'	... The first day of a month.
SAJH	... The steel of a flint and steel.
SAKH or SAKHI'	A witness.
SALHOR	... An offering of flowers made to the <i>devtá</i> on the first (or <i>sájá</i>) of Jeth.
SALRU	... A dark-coloured snake.

SÁNGHÁ	... Large wooden-bridge.
SÁR	... Ashes : cinders. (S.)
SÁWRÍ	... A roof-shingle put on to cover the line of junction of two other shingles.
SABÁHNA	... To send a bride to her husband.
SADÁ	... For ever.
SADLÁLA	... A fair, village festival.
SAGAN	... A charm against bad luck.
SAGNÁ	... To steep in water.
SAHRÁJ	... The land towards the top of a mountain ridge : highland (O. S.)
SAÍ	... A man : a prisoner.
SAIGARNA	... To make (O. S.)
SAÍN	... An offering to the <i>deota</i> of flowers or corn hung up on the wall of a house on the first day (<i>sájá</i>) of Baisákh.
SAKLÁ	... A stone mould for making spherical cakes (<i>as kalu</i>).
SALÁE	... Boring-stob used by goldsmiths.
SALOH	... Locust.
SALUÍ	... A fresh water fish.
SAMAD	... Message : assignation.
SAMPHIA	... Power : ability.
SAN : also SANJH	Evening : <i>Saná</i> (at evening).
SANGHE	... Together : along with.
SANGLÍ	... A chain (applied to any kind of chain from a door chain to a fine gold chain).
SANGRÍ	... A narrow cultivation-terrace.
SANJEWTA	... <i>Sapindus detergeus</i> .
SANJHÍWA	... At night-fall.
SANKALAP	... A religious gift.
SANPATRÍ	... Narcissus flower.
SANTHA	... A deed : written authority : document.
SAPINDÍ	... Funeral feast on the eleventh day after a death.
SARÁL	... A light-coloured snake.
SARÍARA	... Amaranth, a favourite crop in highlying cultivation.
SARÍT	... A concubine.
SARLU	... Land dotted with bushes.

SARNU	... One of the surgical instruments carried by a Kulu peasant on the chain pinned in his blanket : a hatchet-shaped lancet for operating on sheep with.
SARU	... Hail.
SARYA' KARNA'	... To recognise.
SATANA'JA	... A mixture of seven kinds of grain thrown forth on the road or in a waste place as an offering to secure good luck for an enterprise.
SATHRA'	... Bedding : <i>san sathrá</i> (adultery).
SATU	... Barley grain parched and ground.
SATWA'	... Sleep : a nap.
SATDUAR	... Interest or profit at the rate of two on every seven.
SATHU	... Indian corn : an early ripening variety, ready in 60 days from the date of sowing, and therefore sown in succession to a barley crop.
SAUKHAN	... Fellow wife : term used by a woman in a polygamous household when referring to one of her husband's other wives.
SAUKHANUTRU	Son of a fellow-wife : stepson.
SEL	... (1) Fibre (of hemp, nettle, &c.) : (2) goat's hair.
SELRA'	... Pine rozen.
SENSI'	... Goldsmith's pincers.
SEPH	... Spherical cakes made of <i>kulth</i> .
SER	... A plot or block of cultivation.
SERA'	... Large crimson amaranth (<i>sariárá</i>). (S.)
SERI'	... Common land.
SER KAPRA'	... Food and clothing : maintenance.
SES	... Anything pertaining to a <i>deotá</i> or god : e.g., the clothes with which the idol has been dressed, flowers, &c., used in his worship, &c., which the "faithful" like to carry away to bring good luck on their house.
SEU	... Large wooden bridge (<i>sánghá</i>).
SEWAK	... Servant : village servant.
SI'	... Tiger.
SIARA'	... Wild peas.

SIDHU	... A dish formed of millet (<i>kauní</i> or <i>chíní</i>) boiled with curds and water. (O. S.)
SÍK	... Flour made from horse chestnuts which have been steeped in water to remove the bitter taste.
SÍKNA	... To wave : move up and down (<i>e.g.</i> , of a flag in signalling or surveying).
SIL	... An ear of grain.
SIRAN	... Threshing fork.
SIRÍ BIRÍ	... A barter of one commodity for another, weight for weight.
SÍRA	... A cake of wheat and barley flour mixed, flavoured with poppy-seeds.
SOCH	... Days of mourning.
SOCHNA	... To purify.
SOG	... A sacrifice made on the 10th day after a death.
SOHAN	... Wooden gutter on the roof.
SOHORU or SHOHORU	... A boy.
SOHORI or SHOHORI	... A girl.
SONCHNA	... To appease the <i>devtá</i> or god in order to attain one's wish.
SORAL	... Large stinging nettle (<i>káral</i> : <i>jaráhan</i>) from the fibre of which ropes, &c., are made.
SORÍ or SOLÍ	... A narrow shingle, protecting the line of junction of two larger ones.
SORÍ BHANG	... Wild hemp.
SORÍ MASERÍ	... Sons of sisters.
SORÍ	... A payment.
SUÁCHAR	... Land lying at a considerable elevation (about 7,000 feet above the sea). (Cf. <i>Gakar</i>).
SUCHA	... Purified.
SUCHET	... Relieving nature.
SUHANG : SUHAN-	
GARA KHEL	... A play, comedy, farce.
SUHAN	... (1) A wild grass making good hay : it springs up spontaneously in fallows left after a wheat crop. (O. S.) (2) Large roof beam. (O.S.)

SUÍ	... The part of the wedding ceremony at which the bride marks the foreheads of the wedding guests with the <i>tíkú</i> .
SUKHÁNA	... To take a dislike to a person.
SUL: also SUR	... Pine needles (of <i>Pinus excelsa</i> or <i>Pinus longifolia</i>).
SULE	... Gently, slowly.
SUNÁ	... Empty.
SUNGHNA	... To collect cut grain in order to build it into stacks.
SUP	... A sieve for winnowing.
SUP PÁRNA	... To winnow.
SUPNA	... To dream.
SUR	... A kind of beer made from millet.
SUWANA	... A path up a hillside rising in made stone steps like a rough staircase.
SUWARNA	... To make, construct.

SH. ॥

SHÁCHNA	... (Of a fire or conflagration) To break out.
SHÁHAL MATÍ	... Sandy soil: as opposed to <i>gorí mati</i> (clay soil).
SHAKH CHARA- UN.	A species of mortgage under which the property hypothecated is handed over to the creditor for a fixed period at the end of which the principal as well as the interest of the debt is considered discharged.
SHÁKHRA	... A calf: a bullock not yet taught to plough.
SHÁL	... A shed for holding hay or for sheltering sheep or cattle.
SHÁLÍ	.. Jackal (also <i>Shahár</i>).
SHÁN	... A breaking up of the surface soil of a field (and of the crop on it) due to the melting of the snow.
SHÁND	... One of the twelve-years-cycle of triennial fairs at Nirmand in Outer Saráj: that preceding the chief fair, known as Bhundá. The other two are called Bhadojí and Bhatpur.
SHANGLU	... A chain: especially the fine chain of brass or steel pinned across the breast of a peasant and supporting his bunch of veterinary instruments.

SHANI'	... A branch, bough.
SHAR	... A plain.
SHARSHU'	... (1) A kind of grass which springs up in land irrigated in the autumn, but left fallow in the spring : hence (2) applied to such land.
SHAGRIAT	... Chrystal. (S).
SHAHAR	... Jackal.
SHAIR also SHAUAR	... (1) The autumn (<i>i. e.</i> , the three months of Asauj, Kátik and Maghar) : (2) the autumn harvest (Kharíf).
SHAKEO	... Dried buckwheat leaves.
SHAKORI'	... A paste formed of dried apricots boiled with water ; used by goldsmiths to cleanse ornaments fresh from the furnace.
SHALETA'	... Land on which wheat is grown regularly every spring, while in the autumn, left fallow, it yields a spontaneous crop of <i>kawái</i> grass. (O. S.)
SHALI'TRA'	... Indian corn cob.
SHANDAR	... A goldsmith's tools.
SHANDRALARI'	... A bag for holding tools.
SHANIAR	... An autumn fallow.
SHAR	... The horizontal beams forming the framework of the wooden balcony verandah (<i>phirki bálán</i>), surrounding a house. Also applied in Rupi and Inner Saráj to the vertical props in the same structure.
SHARALAN	... The top terraces in a block of irrigated cultivation.
SHARINDA	... A large round beam fitted on to the vertex of a roof to prevent moisture from penetrating within.
SHARKI' JANA'	... (Of a crop) to turn out badly, as when owing to drought the ears of corn do not fill properly.
SHARULI'	... A plant of which the dried leaves are used in mat-making : the flower resembles a snake's head.
SHASHU	... Mother-in-law.
SHEH	... A grass. (The same as <i>Suhan</i> , <i>q.v.</i>)

SHEL	... Hemp fibre.
SHERÍ	... Mustard plant : <i>sarson</i> .
SHETA	... White.
SHETNA	... To let loose, let go.
SHIBRÁT	... The rainy season (transposition of the letters of <i>barsát</i> : and <i>per contra</i> the name of the spring festival, the Shibrátrí is twisted into Barsátí)
SHIGAR	... Tree bark.
SHIKÁR	... Meat.
SHILÁ	... Shaded : cold (of land) not getting the morning sun.
SHILÁPHRU	... A rug made of goat's hair.
SHIR	... A staircase or ladder consisting of a log with large notches cut in it.
SHIROL	... <i>Corylus colurna</i> .
SHOBHLÁ :	or
SHUBHLÁ	... (1) Sweet : (2) pretty, good-looking.
SHOLÁ	... A torch.
SHRÁNG	... Pure.
SHTROR	... Umbrella.
SHUÍ	... To-morrow.
SHUJNA	... To be visible : to appear.
SHUKAR	... Friday.
SHUND	... Mouth.
SHUR	... Small canal cut for irrigating a field.
SHURÁ	... The upright pole in a threshing floor to which the cattle are fastened when treading out the corn.
SHURK	... Evening.
SHURÍ	... (1) A hut : (2) synonymous with <i>Áran</i> (<i>q. v.</i>)
SHUSHAN	... A brush.
SHUTNA	... To sweep.
SHWÁRÍ	... A field.

T. त

TALA	... Room immediately below the roof : attic : garret.
TÁNA	... Warp.

TAREUNA :	also	
TARANNA	...	To strip off the fibre from hemp, &c.
TACHHNA	...	To cut, fell.
TAHAL	...	Day of the month.
TAINTA	...	A one-storied house or hut.
TAKA	...	Half-an-anna.
TAKRI	...	Spindle. (S.)
TALE	...	The sole of a shoe.
TALI	...	The fixed base on which the millstone turns in a water-mill.
TAN	...	(1) A shed for holding hay: (2) a large haystack having posts at its four corners.
TANGUL	...	The lilac-coloured rhododendron.
TAPA	...	A rhyme, couplet.
TAPRA	...	Shepherd's hut.
TARAIN SAJA	...	The first of Mágh.
TARIMBAR	...	A kind of fig.
TARJU	...	Weaver's foot-noose.
TARKA	...	Early morning.
TARKAR	...	Evening.
TARORU :	also	Roof rafter for supporting shingles (and there- fore not so thick and strong as one for sup- porting slates).
TAROLU.		
TARSHUL	...	A miniature iron trident, an offering to a <i>devtá</i> or god.
TARWAINA	...	Winnowing tub.
TATAKHUR	...	Flour made from horse-chestnuts.
TATH	...	A wooden measure for measuring rice, holding a <i>patha</i> .
TAUKHEE	...	There, in that place.
TAUNA	...	Deaf.
THADU	...	A man called out to do forced labour.
THAK	...	Closed, reserved (of a forest: probably from Hindi <i>thák</i> (a pillar). <i>Thákná</i> (to reserve a forest: to stop the exercise of rights.)
THAP	...	Trough.
THATI	...	Triangular net for catching hawks.
THAUI	...	Carpenter.
THALTU	...	A dish.
THAMBA	...	Perpendicular beam or prop.
THAN	...	(1) A minor <i>devta</i> : (2) teat,

THARWAR	... A fruit tree : <i>Benthamia frugifera</i> .
THIPI' or THIPU'	The kerchief (generally blue or scarlet) worn by Kulu women tightly binding the head and hair.
THOGNA'	... To find out, to feel (a pulse, &c.).
THOKNA'	... To drive in (<i>e.g.</i> , a peg into the ground).
THORA	... A dyke, dam : <i>thorá chinna</i> (to build a dyke) : <i>thorá dhárná</i> (to undermine a dyke).
THOSNA'	... To seize.
THURLA'	... Leg (of beasts).
THWARÍ	... Synonymous with <i>Kut</i> or <i>Kutal</i> (<i>q.v.</i>)
TINKÍ	... Tight.
TIPHRA'	... Horoscope.
TIRAM	... A kind of fig tree (<i>tarimba</i>).
TÍRÍ	... Window in a granary.
TITH	... Fair, festival.
TODU'	... The horizontal props protruding from the wall of a house and supporting the balcony verandah (<i>phirki</i> , <i>bálan</i>).
TOL	... (1) Below (O. S.) : (2) a household, family.
TOLI' ANA'	... To come to the rescue.
TOP	... Search.
TOPI'	... (1) A cap : (2) a set of shingles.
TORA	... A fretwork silver ornament worn by Kulu women, attached to the kerchief on the top of the head and to both ears, and drooping over the temples.
TORU'	... A goldsmith's hammer.
TOS	... A fir tree (<i>Abies webbiana</i>).
TRAPRI'	... A sheep skin.
TUHUN	... A rope swung across a stream bridge-fashion for conveying hay, &c., across the water.
TUMBRA'	... A gourd used as a water-bottle : <i>Lagenaria Vulgaris</i> .
TUMBRI'	... The brass-pin by which a woman's drapery is secured at the breast. The pins are also used by the men to fasten their blankets which are worn somewhat in the fashion of a Scotch plaid.
TUNDA	... One who has lost an arm.

TUNGRU ... The large brass-pins with which the Kulu peasant fastens his blanket over his shoulders: they are connected by a chain from which depends his bunch of veterinary instruments.

TUNI ... Navel.

TURKHNA ... To cook.

TUSH ... Coarse rice-husk.

T. ३

ṬAK ... The larger variety of amaranth or *sariāra*: also *dhāngar*.

ṬAPE ... Stepping stones.

ṬAPRI ... A rough wooden structure in the middle of a field on which a man or woman is stationed to frighten away birds and beasts from the crop.

ṬATA ... Hot (especially of water in a hot spring).

ṬATH ... The measure used by oilmen, containing six *kacha sérs* (nearly 5 lb.) of mustard seed.

ṬHILI ... One of the logs or lengths into which a felled tree is cut before being sawn or axed into planks and beams.

ṬIKRI ... Little knobs or beads of silver hanging from an ornament.

ṬIPNA ... To hammer iron flat.

ṬOL ... A stone, boulder.

ṬUKNA ... To slay (an animal).

ṬUSHNA ... To scrape off from a poppy capsule the raw opium which has exuded from the slits in it.

ṬUTHI ... Bowl of a hubble-bubble or *hookah*.

U. ३

UANS ... Last quarter of the moon.

UBRA ... A room.

UDHAR ... Debt.

UERI' or URI' ... (1) The nursery in which rice is first sown and from which it is transplanted into the fields. (2) [O. S.] The young shoots of rice in the same: seedlings.

UGTI' ... Medicine.

UJE	... Above : up.
UKHAL	... A hole or hollow in a rock or in a threshing floor used as a mortar for husking rice in.
UL CHHEKNA	... To close up the rat-holes in a field at the beginning of the irrigation season.
ULI'	... A cave. (O. S.)
ULNA'	... To cut grass preparatory to ploughing it in as green manure.
UMBI'	... Parched Indian corn or wheat.
UNDHE	... Below : down.
URI'	... A cairn : heap of stones.
URLU	... A sheaf of rice seedlings handed out of the nursery (<i>urí</i>) to be planted in the fields.
UR	... An upright stone set up as a landmark or pillar.
URDA	... The sinking (sun) : the west.

W. व

WUSUL KARNA'... To break up land : bring under cultivation.

Y. य

YANA' : YANI' ... A child.



APPENDIX.

Linguistic curiosities of the Kulu Subdivision.

In addition to the upper valley of the Biás the Kulu Subdivision of the Kángra District includes the source and a portion of the upper valley of the Chenáb and also almost the entire valley of the Spiti River, a tributary of the Satlaj ; each separated from the Biás Valley and from one another by very high mountain ranges. Throughout the Spiti Valley a dialect of the Tibetan language, nearly akin to the Lhasa dialect, is spoken, to which the text books published by the clergymen of the Moravian Mission at Kyelang afford a complete key. The same language is spoken in the higher villages nearest the sources of the two streams, the Chandra and the Bhága, which unite to form the Chenáb. But in the lower villages on each of these two streams distinct dialects are spoken, one, which is generally known as Rangloi, confined to the Chandra Valley, and the other, which is called Gára, peculiar to the valley of the Bhága. A third dialect, differing from both of these, is spoken by the inhabitants of the Chenáb or Chandra-Bhága Valley, below the junction of the Chandra and the Bhága, and is called Patan. The three do not appear to be related, nor have they any close connection with either Tibetan or Hindi. It is believed that the Moravian Missionaries at Kyelang possess material for the elucidation of the structure of these languages, but nothing on the subject seems to have been published. The few words and forms given below may be of some service in giving a rough idea of the nature of the dialects. They were collected with that object, but chiefly in the hope that they might throw a light upon another *patois*, the origin of which is a puzzle to the curious in such matters and which lies beyond the scope of the work of the Moravian Missionaries.

This *patois* is spoken in a glen lying within the Biás basin and containing only one village of two or three hundred inhabitants, called by outsiders Malána and by the villagers themselves Málání. The name of the dialect is Kanáshí. The glen is a very deep and narrow one, extending from the mountain ridge (at that point impassible or nearly so) forming the tri-junction of the Biás, Chenáb, and Spiti water-sheds down to the valley of the Párbatí, a large tributary of the Biás from the east. At the point of junction between the Malána stream and the Párbatí the sides of the glen are steeply precipitous and the path zig-zagging from one side to the other is

extremely difficult. The only other ways of entering the glen are by very high and somewhat difficult passes between it and the Biás Valley on the one hand and the Párbatí Valley on the other. The village of Malána is thus very isolated, and to this isolation doubtless is due the preservation of the ancient and curious dialect spoken there.

The specimens of it given below were collected for comparison with the corresponding words and phrases of the Chenáb dialects. The collection was rendered somewhat difficult by the fact that none of the Malána people are able to write any character, but the difficulty was got over to some extent by the words being taken down not only in the Roman character, but also by a Hindi-writing munshi in the Nágri character. The specimens of the Chenáb dialects were noted both in the Tibetan and in the Nágri character; the latter was unequal to the representation of certain of the sounds.

The result of the comparison was rather disappointing, for the Malána dialect seems to have few affinities with the others. But it was subsequently discovered that it possessed greater affinities with the Kanáwarí language or dialect which is spoken in the Satlaj Valley above the junction of that river with the Spiti stream. Examples of that language, which have kindly been supplied by Mr. A. Minniken, Deputy Conservator of Forests on special duty in Bashahr State, are given below :—*

It is hoped that the crude tabulation of specimens of the five dialects, with the corresponding words and forms in use in Tibetan, may form the basis of a complete investigation of those linguistic curiosities. It has not been considered necessary to add the ordinary Hindi forms which are probably well known to all readers of this note. An H has been added after such words as are obviously of Hindi origin.

* The affinity between the two dialects was I find first discovered in 1884 when Mr. H. C. Fanshawe published a number of specimens of Kanáshi in *Punjab Notes and Queries*. These were observed by the Rev. W. H. Tribe who brought to notice the fact that the specimens agreed very closely with words of the Kanáwarí dialect collected by him. See *Punjab Notes and Queries*, Vol. I., Nos. 376, 471, 554, 896, 879-958.

TABULATION OF SPECIMENS OF THE FIVE DIALECTS.

English.	Tibetan. [The Spiti Dialect. The words are written phonetically, letters not pronounced being omitted.]	Gara.	Rangloi.	Patan.	Kanáshi (Malána).	Kanáwarí.
Pronominal Forms.						
<i>First Person.</i>						
Nom. Sing. I ...	NGA ...	GYI ...	GYE ...	GE' ...	GO ...	GA.
Gen. do. Of me ...	NGAI ...	...	...	GITHU : also GIU	AKÁ' : and ANKÁ	ANG.
Dat. do. To me ...	NGA-LA ...	GYI-I-NUNG	GYU-DONG	GEVÍ	ANGJ	ANG-DÁ.
Nom. Plu. We ...	NGA-NAM	...	...	NERE	NÍ ...	...
Gen. do. Of us ...	NGA-NAM-GYI...	HING-ZHI-I	NYE-NU ...	NETU	NÍKÁ	...
'One's own' ... } (Hindi APNÁ) ... }	NGA-RANG-GI ...	GYI-ING-GYI	GYE-ING-GU	GYÁNGI	...	...
<i>Second Person.</i>						
Nom. Sing. Those ...	KHYOD	HAN	KA	KA	KÁ	KÁ.
Gen. do. Thine ...	KHYOD-KYI	HAN-GYI	KANU	KANU	KÁN : KÁNKÁ	KAN.
Dat. do. To thee...	KHYOD-LA	...	...	KANING...	KÁJ	...
Nom. Plu. You ...	KHYOD-NAM	...	...	KERE	KÍ...	...

Gen. do.	Of you ...	KHYOD-NAM-GYI	HAN-JI-I	...	KYENU	...	KETU	...	KÍ-N	...	...
Dat. do.	To you ...		...		...			...	KÍJ	...	...
<i>Third Person.</i>											
Nom. Sing.	He : that	DE	...	TAL : also THAZU	DO	...	DU	...	NU (or) DU	...	NO.
Instrumental.	By him	DE-I	...	THARA	DO	...	DO-I	...	...	...	...
<i>Interrogatives.</i>											
Whence ?	...	GANG-NA'	...	GUI-CHI...	...	KHYANG-ZI	...	ÁUR-CHI	...	HAMCHE	...
Where ?	...	GANG	...	GUI	...	KHYANG	...	ÁUR	...	HAM	HAM.
When ?	...	NAM	...	UKA	...	AL-LE	...	APEL	...	CHHUBÁ	...
What ?	...	CHI	...	KHA	...	KYE	...	CHHI	...	CHHUG	CHHÚ.
How many ?	...	TSAM	...	ICHI	...	ALIK	...	TEI	...	TÁD : also TÁDE	...
How old ?	...	LO-TSAM-PA	...	ICHIGLO	...	ALIK-NYING-GYI	...	TENOJI	...	TÁDE BARSHÁ	...
<i>Adverbs.</i>											
Here	...	DIRU	...	KHYAG	...	DING	...	DER	...	NITH	...
On that side	...	PHAR-LA	...	...	...	...	...	NUPE	...	NO or NERANG	...
On this side	...	TSUR-LA	...	...	...	...	...	DIPE	...	JERANG	...
Above, up	...	GONG-LA	...	...	...	...	...	BHÁ	...	RIGING	...
Below, down	...	YOG-LA	...	...	...	...	...	LE	...	YEN	...

English.	Tibetan.	Gara.	Rangloi.	Patan.	Kanáshi (Malána).	Kanáwarí.
<i>Post positions.</i>						
Of the genitive of ...	... -GYI or I	GYI or I ...	... -NU	... -NU	... -KÁ	...
Do, dative to ...	... -LA	MANG: also DE, also DOG.	... -RING	... -RING: -VI: & -RI	... -Á (of direction): -UJ (of giving, &c.).	...
Do, ablative in ...	... -NA	DOG ...	... -ANG	... -ANG	... -ANG	...
Do, do. from...	... -NA	CHI ...	... -ZI	... -ZI: -CHI: & -JE	... -ANG	...
'Except' ...	... MANI	MASTOG ...	... KATE	... CHÁDE	...	...
'After' ...	... TING-LA	KHOREG ...	... TING	... THAL	... -ISH	...
<i>Numerals.</i>						
Two ...	... NYI	NISKYING ...	... NYIZHI	...	NISH ...	NISH.
Three ...	... SUM	SUMI ...	... SHRUM-MU	...	SHUM or SHUNG	SHUM.
Five ...	... NGA	NGA ...	... NGAR	... NGA	NGA ...	ANGÁN.
Ten ...	... CHU	CHU ...	... SA	... SA	No equivalent	SÁÍ.
Seventeen ...	... CHUB-DUN	CHURNIS ...	... SAS-NYID-CHI...	... SAHNI	Ditto	SASTISH.
Any ...	... TSI -TSI	KHARE ...	... KHYAL	...	...	...

Bad ...	...	LOD ...	MARI ...	...	SOG-PO ...	MÁJI ...	MÁRIYÁ... ..	...	...
Barley ...	...	NA' ...	ZAD ...	...	BZAD ...	CHHOWÁ ...	CHÁK ...	...	...
Bullock ...	...	LANG-TO ...	LANG-TSI ...	...	BANG-TA ...	BANG ...	BALANG... ..	...	DAMÍS.
Buckwheat ...	...	BRA-U (pronounced DA-U).	BRA-U ...	...	BRAPO ...	BRAPHO... ..	BHRES ...	...	...
Children ...	...	TIA THUGU ...	THA-THUGU ...	...	YORE-KHYURE ...	KATU-PATU ...	CHHANG or CH-HUNG.	...	...
Cloth ...	...	RA' ...	RAS ...	...	YAD ...	YAD ...	...	...	...
Country ...	...	YUL ...	YUL ...	...	DESH. (H) ...	DESH. (H) ...	DESH ...	...	...
Day ...	...	ZHAG ...	YA(...	...	GYAG ...	RAG ...	THÍ ...	...	...
Extinguished, to be ...	...	-SHI-WA... ..	SOD-SHI... ..	...	SI-PA ...	SI ...	MIKH ...	...	...
Fire ...	...	ME ...	ME ...	...	ME ...	ME ...	MÍ... ..	...	ME.
Give, to ...	...	TAD-PA ...	DACHA ...	...	RAM-PA ...	RAN ...	KAR ...	...	...
Goat ...	...	RAMA ...	LA... ..	...	LHA ...	...	{ BAKRÁS. TUSH ...	...	BAKUR.
Good ...	...	LAG-PO ...	EDPO ...	...	NYESHI ...	RUTHE ...	SHOBÍLÁ ...	...	...
Hand (i. e. length of 1½ ft. of cloth, &c.)	...	KHRU (pronounced THU).	KHRU ...	...	KRU ...	KUJ ...	SÁL ...	...	...
Home ...	...	KHANGPA ...	KYUMA ...	...	KYUMU ...	GHAR-BÁR. (H) ...	KÍM ...	...	KÍM.
Kulu ...	...	NYUNG-TI ...	KUZU ...	...	RANTI ...	RAMDI ...	KULTANG ...	...	...
Láhul ...	...	GAR-ZHA ...	GARZHA ...	...	SANG-LANG ...	SWÁNG-LANG ...	LÁHULANG ...	...	...

English.	Tibetan.	Gara.	Rangloi.	Patan.	Kanáshi (Malána).	Kanáwari.
Pronominal Forms —concl.						
Maize ...	CHHALI (H.) ...	CHHALÍ ...	CHHALI ...	CHHALI ...	CHHALÍ ...	...
More ...	MANG-PO ...	HITIG ...	KHYEI ...	...	...	...
Mustard ...	NYUNGKAR ...	NYUNGKAR ...	SHEI ...	NYUNG-KAR ...	SHÁHÍ ...	...
Name ...	MING ...	MIN ...	MIN ...	MIN ...	NÁMÁ ...	...
Peas ...	SHRAN-MA ...	NYAR-TSI ...	NYAR-TSA ...	NYAR-CHA ...	...	...
Ploughing ...	MO ...	ME-O ...	NGAL-HETSI ...	ACHÍ ...	RÁLÁTANG ...	HÁLANG.
Revenue ...	KHRAL (pronounced THAL).	KHRAL ...	KAR-RA ...	KAR (H.) ...	THEKÁ ...	...
Rice ...	BRÁ (pronounced DA).	BRAS ...	JEL ...	TUR ...	JEL (Husked rice, LÁR).	RAL.
Rupee ...	NGUL ...	TANGKA ...	TANG-KA ...	TANG-GA ...	TAK ...	RUPAYÁ.
Sheep ...	LUG ...	LAMA ...	TED ...	...	KHOS ...	KHAS.
Water ...	CHHU ...	SOTI ...	SOTI ...	TI ...	TI ...	TI.
Wheat ...	DO ...	SHRO-A-TSI ...	RADZAD ...	RIZAD ...	JAUT ...	...
Wood ...	SHING ...	SHING ...	SING ...	SING ...	SHING ...	SHING.

Additional words parallel in the Malána (*Kanáshi*) and Kanáwari dialects.

English.				Kanáshi.				Kanáwari.			
Cattle	...	...	...	LANGA	...	...	...	LANG.			
Dog	KIUN	GUI.			
Night	RATING	RATING.			
Path	OM	AUM.			
Snow	POM	POM.			
Tree	BHITING	BOTANG.			



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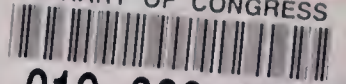
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